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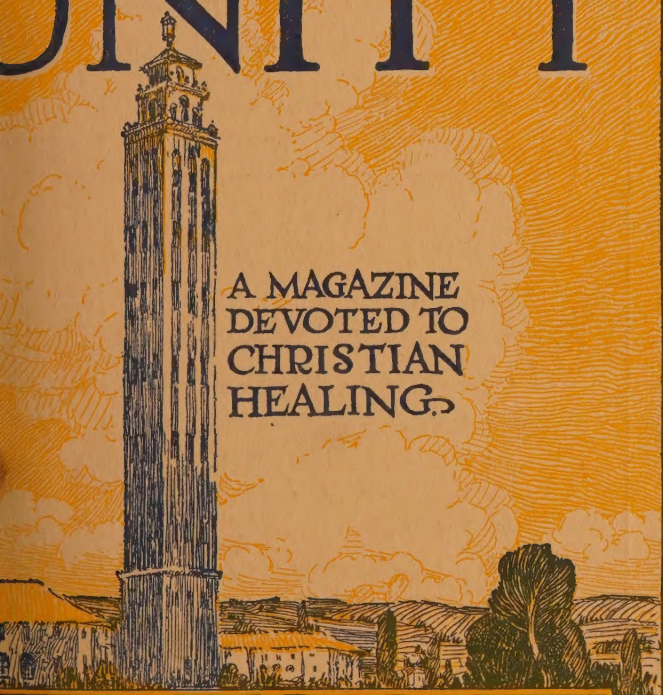

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

Work and Success

By Thomas L. Masson

Outwitting the Devil

By Ernest C. Wilson

September 1930 *15 cents*

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

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THE UPPER CHAMBER

By EUGENIA T. FINN

He put aside his work regretfully,
With hands that lingered, yearning, while the thoughts
Still surging through his teeming brain now throbbed
For freedom. He had toiled for years, yet deemed
Each piece to be a smaller part of some
Far greater plan that he must shape, and mold,
Until it reached perfection. Then he rose
To slowly mount the stairs in search of rest.
The moonlight and the stars, with silver sheen,
Kept watch above a fervid world, where men
Still dreamed of fame, or fought for place and power.

As step by step he neared his room above,
He grew less weary; saw with clearer sight.
His footsteps hastened and his hands, with strength
Renewed, were eager to respond and thus
Became attuned with heart and mind and soul.
He walked as one to whom has been revealed,
As in a vision, God's eternal ways:
The consciousness of Christ brought life anew;
And knowledge, too, that endless time was his
In which to finish all he had begun.

THE LAW APPLIED

By CHARLES FILLMORE

BEING is Spirit; the absolute, unlimited Min which is made manifest by recognizing and a firming its presence. To bring forth streng out of omnipresent Being, man should affirm, "Jeh vah will give strength unto his people." *"I am stron in the Lord, and in the power of His might."*

The spoken word is a powerful manifester of i visible spiritual forces, and when man voices tru about the all-potential Being, it is quickly made a parent.

"If *we speak* of strength, lo, *he is* mighty." "Li up thy voice with strength."

Life is closely associated with strength in man body. Strength has its manifesting ganglion in th back, and life in the generative center. Thoughts fear and weakness relax the tendons and muscles, an the generative organs are prolapsed. The remedy is union of strength and life, with this thought: "Th Lord *is* the strength of my life; of whom shall I b afraid?"

A thought of timidity or fear will be reflected fro the strength center to other centers. We may not b afraid for ourselves, but for those whom we love. Thi would throw the weak thought to the affectional cen ter, the heart. When the heart is weak we should a firm, *"God is the strength of my heart."*

Joy and gladness are strength-giving, especially i the mind is fixed on the things of Spirit. "Sing alou unto God our strength."

Blessing a thing increases it. The reason is tha blessing is always associated with spiritual things, an these are under the dominion of the mind of man. Go created man after all other creations, and gave hi dominion over "every living thing." "Blessed is th

. whose strength is in thee." "Strength and beauty in his sanctuary."

Power and strength are closely united in soul and y, through the sympathetic nerve extending from at (power) to back (strength). When one cen- the attention at power, then at strength, and ugh repeated concentrations acquires the ability to up a conscious current of life between these two nts, there is a realization of great spiritual energy might. "Hast thou not known? hast thou not rd? The everlasting God, Jehovah, the Creator of ends of the earth, fainteth not, neither is weary . . . giveth power to the faint; and to him that hath no ght he increaseth strength."

Strength adds power to love. We must be strong in love for God and man. "What commandment is first of all? Jesus answered, The first is, Hear, O ael; The Lord our God, the Lord is one: and thou lt love the Lord thy God with all thy heart, and with thy soul, and with all thy mind, and with all thy ength. The second is this, Thou shalt love thy ighbor as thyself."

N THE first book of Samuel, 15th chapter, it is re- lated that Jehovah, through His prophet Samuel, ld Saul, king of Israel, to fight against the Amale- tes and destroy every one of them, men, women, and ildren, and all their cattle.

After the battle Saul claimed to Samuel that he d performed the commandment of the Lord. But muel said, "What meaneth then this bleating of the eep in mine ears, and the lowing of the oxen which hear? And Saul said, They have brought them from e Amalekites: for the people spared the best of the eep and of the oxen, to sacrifice unto Jehovah thy od."

Samuel rebuked Saul, saying, "Hath Jehovah as reat delight in burnt-offerings and sacrifices, as in beying the voice of Jehovah? Behold, to obey is bet-

ter than sacrifice, and to hearken than the fat of ram
For rebellion is as the sin of witchcraft, and stubbor
ness is as idolatry and teraphim. Because thou ha
rejected the word of Jehovah, he hath also rejecte
thee from being king."

At first glance, looking at this as history, we shoul
say that the Lord was unmerciful to King Saul becau
he saved a few sheep and oxen. The literal interpret
tion of such passages from the Bible has turned man
people from Christianity. They want nothing to d
with the God of the Christians if He is so hard-hearte
and revengeful as Jehovah is here depicted. And w
do not blame those who are unable to accept such
God. We do not accept Him, neither did Jesus Chris
He said, "Ye have heard that it was said, An eye fo
an eye, and a tooth for a tooth: . . . but I say unt
you, Love your enemies."

The metaphysical meaning of the Amalekites, wh
were to be destroyed, is "warlike dwellers in the vale.
To those in spiritual understanding it is clear tha
the "vale" represents that great realm of mind calle
the subconsciousness. The Amalekites are the anima
forces, the appetites and passions. These are warlik
and destructive in their nature. They are rebelliou
and refuse to be controlled. The only way to deal wit
them is to destroy them utterly; that is, to deny the
out of consciousness. The mind cannot be cleansed ex
cept by complete denial. Jesus Christ carried this s
far that He denied His own relatives and said, "Wh
soever shall do the will of my Father who is in heave
he is my brother, and sister, and mother." He sai
also, "My meat is to do the will of him that sent me.
He kept Himself constantly attuned to this infinite wil
and this we must do if we would have the mastery. W
think that to worship God is to worship some perso
ality outside ourselves. But God is mind, and to wo
ship Him is to abide in His mind, to be one with it an
obedient to it. This is worshiping in Spirit and i
Truth. When we do this, our mind expands, limita

ons fall away, and we become overcomers. We enter to this mind by obedience to it; we cannot come into while we are willful and disobedient.

DISOBEDIENCE has many forms; the most stubborn is that which absolutely refuses to obey. It ands up for its rights. It tells us that certain things re good for us, that the race has always indulged in hem, and that they are necessary. These are Amalekites down in the vale. They have become fixed in onsciousness and refuse to abdicate. Take them up nd deny them any place. Say, *"I am the Son of the ving God. I am obedient."*

Obedience comes through understanding and recognition of man's relation to God. When we show orth wisdom and purity, and embody all the ideas n that perfect principle which is God, we are obedient o God.

Let us become obedient; let us follow Jesus Christ y denying utterly all but Spirit, by putting away completely all that pertains to the mortal. Do not cling to hysical strength, and claim that it is necessary. Do ot cultivate your muscles without the thought of Spirit as the source of strength. If you think of hysical culture alone you will eventually become nuscle-bound. This is a form of Amalekite rebellion hat must be "utterly destroyed." The only lasting strength and health is the strength and health of Spirit. This you will understand as you gain in spiritual consciousness. Many a man strong in mere physical strength goes down quickly when a disease-thought fastens upon him, while the one who is strong with spiritual strength overcomes disease-thoughts easily.

Spiritual health and strength will carry you safely over every thought of disease and over death itself; you cannot be overcome by any mortal thought, because you have gained mastery through obedience to Truth.

Saul, representing personal will, was rejected as

king because of his disobedience. Man was meant to have dominion, but he lost it through disobedience. Now he is learning to bring every thought into captivity to the obedience of Christ, and the inner kingdom is restored to him through Christ, the Truth. Thus man is coming into his spiritual power and authority.

THE METAPHYSICIAN should break the prevalent mental habit of retrospection, hence he does not review the past. This course should be carried into every department of thought. The "good old days" are all right for those who like that sort of thing, but for those who have caught sight of the glorious now there is no sighing for the past nor regret over its waning glories. The present is vital with living energies, and has in its keeping undreamed of possibilities for those who will grasp it and throw all the force of their mind into the declaration of their now present capacity to achieve all the desires of their heart. He who has learned the dynamic power of his supercon scious mind never wastes any time in grieving over wasted opportunities, nor does he ever lose a single volt of energy in thinking about past pleasures.

It may be that the past has its lesson for the future act, but this holds good for those only who square their lives by experience. The spiritual-minded man drops all that binds him to tradition and precedent; they are of the earth, while his life is henceforth to be cast in spiritual ways, that is, in the consciousness of the absolute. We are already in eternity. Time is a mortal concept. To the man who has this understanding, the eternal *now* becomes vitalized with a life and a substance that it never had before.

In dynamics, power is increased by expansion. In mind, power is increased through expansion of thought —that is, through exalted ideas. These illustrations show us the relation between the outer world and the inner mind, and it is found that they are parallel

hatever you see in the external you may be assured s its parallel in mind.

The same law is operating in the spiritual and the aterial, under different masks of manifestation. The e thing to understand is that whatever we see is ntrolled by the unseen. This law, once revealed to e mind, clears up the whole creation, and shows how d works.

AITH is a power of the spiritual mind, but in all the realms of existence we find faith. The founda-n of faith is in the spiritual, but wherever you find e mind at work, you find faith. Faith in its highest rm is an exalted idea. And what is the most exalted ea that man can have? That he is spiritual; that he related directly to the one great Spirit, and that rough that Spirit he can do mighty works by faith.

Jesus Christ laid great stress on faith. He always ed to direct the attention of the people to the in-sible, the spiritual, by statements like these: "Believe that I am able to do this?" "According to your ith be it done unto you." "Thy faith hath made thee hole." All through His works there runs a golden read of faith. Jesus did not advocate faith in ma-rial forces of any character. His command was, Have faith in God."

We would not destroy any one's faith in the lesser ings, but would give him a sure foundation for all aith by directing his attention to the one and only ource of faith, Divine Mind. The lesson for us is how increase our faith in Spirit. You will find that you ave plenty of faith. All men have faith, but it is cattered here and there and everywhere by putting it nto lesser things, and those lesser things finally fail us.

Jesus Christ, in developing His disciples, took ter as the representative of faith, and proclaimed hat upon this foundation He would build the new man, His "church," or aggregation of spiritual ideas. Faith, s demonstrated by Peter in the beginning of his

career, was not a very high type. When Truth, whi
Christ represents, was being tried, Peter denied Jes
—said that he did not know Him, and swore at Hi
showing that Peter's faith must have been at a ve
low ebb when put to the test. At the very last, Jes
tried Peter again and again, asking three times, "Lo
est thou me?" Faith and love are very closely relate
You must love the Lord, and then you must have fai
in His spiritual power and continuity.

Now, this faith that we all are cultivating a
striving for is built up through continuous affirmatio
of its loyalty to the divine idea, the higher self. Y
must have faith in your spiritual capacity, and depe
on it right in the face of appearances. People who a
quickened spiritually can do very much greater wor
through the law of faith than those who are still in t
material consciousness, and, once having discerned t
power of Spirit, we should be on our guard and se
forth on every occasion exalted ideas of the spiritu

WE RECEIVED a letter from a woman, who h
been asking our spiritual aid. She said that h
husband had gone into a certain business venture, a
that she was very much afraid that it was not t
right thing, and that he was going to fail. Then s
said that she had had a dream, and asked that we i
terpret it for her. She wrote, "I dreamed that my hu
band came into the house, and I saw that both his ey
were out." The interpretation was that her doub
and fears of failure were putting out the natural i
sight of her husband. We should be very careful,
we want our friends to succeed, not to fear for the
or doubt their ability to succeed.

Are you responsible for your brother? Yes,
a very large degree, and it is in this action of yo
thought that your greatest responsibility lies. If y
want success to come to your child, hold him in fai
If you want success to come to your husband in his a

rs, or to the affairs of those you love, hold them in th. Never think of them in anything but terms of cess, and say, *"The very Spirit of God enters into that you do."*

I know a man who is a natural pessimist, and if y one mentions something that is to be emulated he ll say, "Now, let us be careful about that." If you eak of some one who has been doing a good work for e community, he will always throw in a little depretion. His whole life has been like sodden bread. Evthing falls flat in his affairs, and he does not unrstand why it is. He says, "I have been studying is Truth for years, and I do not understand why I do t succeed." Intellectually he is a Truth-seeker, but has not taken hold of his faith-substance. He doubts, d down he goes. When Peter tried to walk on the ater to meet Jesus, he went down into the sea of doubt. e saw too much wetness in the water. He saw the negave side of the proposition, and it weakened his demstration. If you want to demonstrate, never conder the negative side. If there seem to be mountains opposition to the carrying out of your plans, say ith Napoleon, "There shall be no Alps." The man ho is grounded in faith does not know anything out the world's standard of facts. "Faith is blind," y people who are not acquainted with the real thing, t those who are in spiritual understanding know that ith has open eyes. Faith knows that certain things o exist in Spirit, and that they become substantial and al to the one who dwells and thinks and lives in ith. That one knows.

Many Christians are like the woman who was on a ip during a great storm. She went to the captain nd said, "Now, I want to know just how bad it is." e told her plainly that they were in a very desperate d helpless condition, and finished by saying, "We hall have to trust in God." She exclaimed, "Oh, dear! as it come to that?"

A CLOSE analysis shows that faith is the foundation of all that man does. The doctor says that faith must accompany the drug before he can have any great success. I remember a story that a lawyer told me. A certain attorney was subject to periodical headaches. He had some capsules that his physician had prescribed, which would cure these headaches almost instantly. He carried, for emergencies, one of these capsules in his vest pocket, and whenever a headache came on he would take one and immediately the pain would disappear. Once, when he was pleading a case, he was seized with a headache. He reached into his pocket, secured the little antidote and swallowed it, and immediately the headache left him. He went on with his argument, and after he sat down he wished to make some corrections in his notes, and felt in his pocket for a little rubber pencil tip that he carried for that purpose, but instead of the rubber tip he brought out a capsule, and he thus discovered that he had swallowed his pencil tip instead of the capsule.

This was an exhibition of faith that deceived itself. Suppose that we should concentrate that same faith on the invisible, the real things, the things of the Spirit, how wonderful would be our demonstrations! How strong we should become in the mighty working power of Spirit!

Jesus Christ told His followers (and we are all His followers) to go forth and do His works—raise the dead, and the like—and that we should do even greater works than He did. How? By exercising spiritual faith, by increasing our power through exalted ideas. We must raise our faith to the very highest in us, and rest in the "assurance" or substance of its reality.

Jesus Christ had faith in God, and this gave Him faith in all men. Spiritual understanding reveals the universality of all things. When they brought to Him the lame man on the couch, letting him down through the ceiling, "Jesus seeing their faith" healed him, b

se of the faith, not of the man himself, but of those brought him. The faith of his neighbors in the ver of Spirit did the work for the sick man.

We believe that doctors are doing the very best t they know, but, if they would only approach a lit- closer to the spiritual, what a wonderful work they ght do! They are giving less and less medicine ry year. They recognize that there is something back medicine.

Nearly every doctor of large experience will tell that he can get with a little sweetened water the ne result as with drugs, if he has the confidence of patient. If the patient can be made to believe that drug is going to work in a certain way, he will ry that idea out to the letter.

Jesus Christ had this higher power, and He healed ough the word. He is the Great Physician. He is one whom we are to follow, whom we are seeking emulate, and we do it through laying hold of Spirit. ould say to you that, if you want to do the works of d, you must follow Jesus Christ. If you want to vate yourself out of the physical, you must have th in God, and must cultivate that faith through rmation. The Lord's Prayer is continual affirmatin from beginning to end.

It has been our experience in developing the facults of mind that the more we affirm a certain thing, e stronger it becomes. But we must have the unstanding that our relation to God is as son to Fater; that we exist in the one Mind as a working idea, d that that idea does work in us, as a higher kind man, even Christ.

IT IS a metaphysical law that there are three steps in every demonstration: the recognition of Truth it is in principle; holding the idea; and acknowledg- the fulfillment. Pray, believing that you have reved, and you shall receive.

From the teachings of Jesus it is clear that He ac-

cepted fully the proposition that God is our resour
and that all things are provided for us by our Fath
It is necessary to cultivate these ideas by consideri
them daily in all that relates to support and supply.

Some religious teachers have tried to make us
lieve that it is our Christian duty to be poor. But t
is not the doctrine of Jesus Christ. We read that t
Son of man had not "where to lay his head"; but t
old interpretation of this cannot be true, because Jes
was welcomed gladly at the homes of the rich and t
poor, and He had His parental home at Nazareth.
dressed as a rabbi, and so valuable were His garmen
that the soldiers cast lots for the seamless robe that
wore.

He knew and demonstrated that there is abundar
for all, and no lack whatever. This abundance
found in our finding the kingdom of God, and wh
we find His kingdom everything needful becomes ma
fest—not through hard labor, but through the reali
tion of Truth spoken into expression by the word.

Every anxious thought must be put away. Jes
said, "Be not therefore anxious, saying, What sh
we eat? or, What shall we drink? or, Wherewithal sh
we be clothed?" If you cut up your true ideas w
cross currents of doubt and fear and anxiety, you c
not expect your word to manifest.

DO NOT give too much power to money. Back
money is an idea. Get that idea which mor
represents, and deal with it in the realm of ideas. Th
you will never fall into bondage to Mammon. If
government were not behind our paper dollars, th
would be worth nothing. If God is the source of
and has said, "He shall have abundance," then He
back of your call for food and raiment and every go
thing that your heart can desire. Ask largely and h
absolute confidence that your every need will be m

Instead of basing your faith on your income, d
from your mind all such limitation and think about

mited Resource. If you cling to small ideas and ise to let into your mind the larger ideas founded he truth—"All things whatsoever the Father hath mine"—you alone are responsible for the manifes- on of your small ideas in the appearance of lack poverty.

When Jesus went into the wilderness of His untried d, His undisciplined consciousness, He was tempted urn stones into bread. This temptation to try to supply out of material things comes to all, and st be met as Jesus met it: "Man shall not live bread alone, but by every word that proceedeth of the mouth of God." It is the word, the idea, t feeds the soul, body, and affairs of man, and un- the word is recognized and appropriated there is k somewhere. "Your heavenly Father knoweth that have need of all these things."

ESUS taught that there is a power in man that gives him authority over the things of the world. is power is the higher self, the spiritual man, the rist. If we would succeed we must bring forth this wer. It gives dominion and mastery.

The description of the Last Judgment given in the spels has been used to terrify men and women and us compel them to unite with the church; but in this y of enlightenment people are not so easily led or iven by fear. They ask for understanding. When ey seek light concerning the Last Judgment, it is ven, and they learn that it is all a matter of law— e very law of Being. They find that for every de- rture from this law they must suffer, not in some ture time of great tribulation, not in a great judg- ent after death, but here and now.

What is the law? It is that universal something us of which we all are conscious, which tells us when e are doing right and when we are doing wrong. It ay be defined as the innate knowing of right and rong, and this knowing may be quickened, cultivated.

This quickening does not come by the study of materi things, but by concentrating the mind upon the highe power, the inner Christ.

This brings us to the realization of what Jesu meant when He said, "The Son of man shall come i his glory, and . . . shall set the sheep on his right han but the goats on the left." The Son of ma is the divine power in man. It is that in u which knows. The Son of man is not far awa and his "angels" are with him. Angels a the true concepts of the absolute. Every man h within him the sheep and the goats. The goats a thoughts of opposition, resistance, stubbornness. A of these must be separated from the true though when the Son of man comes into the individual co sciousness of the glory of the Father. The real m is the spiritual man, the I AM, and when it comes in dominion a great judgment work, a great day of si ing and separation, goes on in the mind and body a in the outer world of the one in whom this quickeni renewing Christ mind works.

THE NATURAL man is in a constant whirlpool "yes and no." This is not dominion, and it is n true of the real man. The real, or Christ, man discer the real from the unreal, the true from the false, and his word of authority separates the sheep from t goats. The sheep are the meek, obedient, kind, tend true thoughts. They are intelligent. In Oriental co tries, where sheep are cared for by shepherds who l them, they show remarkable intelligence. "The La . . . that taketh away the sin of the world" is lovi intelligent obedience to the divine law.

Sin is always followed by suffering, the "hell fire," unless you know the law and identify yours with the Christ and His righteousness and thus se rate yourself from sin. If you get angry your bl will boil; your anger will cook the corpuscles. So, w every departure from the law of love, a condition co

t men have named "disease." But there is no reality he diseases that are described in the medical books, l no remedy can be found for them in the realm of teriality. They are all the outpicturing of error ughts, and the only real healing power is in the rist mind, where true ideas rule.

The greatest joy is service. Many think it is in ting things, but they are always disappointed. It the people who forget themselves that bless the

ELBERT HUBBARD SAID: *Some people pray; others there be who say prayers*

rld with their presence. Selfishness leads to fault-ling and complaining and scolding. Consideration others' welfare and forgetfulness of self make sun-ny people. They have the secret of happiness and isfaction. If you are cross and irritable you may w that it is because you are allowing selfishness to e in you. You want what you want, and when you it you will not be satisfied. Later you will want nething else just as much. Do not allow this "goat" dominate you. You will be most unhappy if you do, l the longer you permit it the more unhappy you will ome.

A story is told of a rich woman of uncertain temper o dreamed that she went to heaven and was being wn about by an attendant. A large mansion at-cted her attention, and she asked for whom it had n built. She was much surprised to learn that it s for her gardener. "Why," she said, "he never es; he is most improvident." A little cabin near by med to her more suitable for him, but she was told t the cabin was for her. She was indignant and d, "Why, I live in a mansion down there." To ich the attendant replied, "Can't help it, madam; are doing the very best we can with the material t is being sent up."

Outwitting THE DEVIL

By ERNEST C. WILSON

THE FORCES of your life take destructive form only when you have not opened constructive channels for their expression.

That blighting desire that seems to demand of you some evil thing is not of itself evil; it simply assumes the form of your mold of thought. The devils of emotion that sometimes possess you are simply angels gone astray, as weeds are plants that have run wild and have not been cultivated and made to serve a useful purpose. Study them; educate them as you would cultivate a plant; find their constructive uses; and they will minister to you rather than vex you. Burbank, wizard of the plant world, transformed many a noxious weed into a useful servant of mankind—discovered and brought forth and magnified their hidden values; "educated" them, in a word. Entomologists, who declare that the greatest war that mankind will ever know is its war with the insects, paradoxically make allies of the enemy.

What Burbank has done in the world of plant forms we must learn to do in the world of thought forms. We must redeem to usefulness and constructive purpose those errant forms of thought and emotion which, uncontrolled and not understood (and unredeemed) would slay us. "A man's enemies are the men of his own house." But "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (A. V.), said the Christ; and, truly, we may vanquish these enemies of our household, not by fearful resistance, but through loving understanding. A man has slain his enemy when he has made his enemy a friend

s the old Persian philosophy. It is said that we st slay our enemies by nonresistance, by under-ding.

NUFFER *it to be so* now: for thus it becometh us to fulfil all righteousness" (A. V.). Make a ue of necessity. Whatever has come into your life, omes into it, suffer it to be so, not that you may inely submit to what your sensibilities cry out is , but so that you may understand more than you e understood.

Peter once had a pertinent lesson in nonresistance tolerance. In a vision he beheld a sheet let down, t were from the heavens, and upon it all manner of r-footed beasts of the earth. And there came a ce to him which said, "Rise, Peter; kill and eat." er objected, declaring that he had never eaten any-ng that was "common and unclean." And the voice ke again, "What God hath cleansed, *that* call not u common." Peter soon learned, as we learn also, t this vision was not a literal injunction for him to flesh food, but that it was a lesson in tolerance and nresistance, for very soon after he had had the vision had also an opportunity to apply its lesson. An lian, Cornelius, sought his instruction in spiritual ngs. Strict Jewish tradition would have forbidden ter's having intercourse with a citizen of another ion, but Spirit had revealed to Peter that he should l no man common or unclean.

All people, all conditions, may become to us agents good, if we are sufficiently free from resistance to ept their instruction.

NE WHO studies the science of spiritual things may transform undesirable mental states into de-able ones, as Burbank transformed plants, as the emist evolves subtle perfumes from obnoxious odors, the physical scientists make friends of man's sup-sed natural enemies. Mankind once believed that

oceans were impassable; but oceans have become mu
traveled lanes of commerce and culture. Gravity on
seemed to oppose man's long cherished dream of fl
ing; it held him to earth so that, seemingly, he coul
not reach up into the airlanes; but that very forc
mastered and understood, now is seen to keep his ai
ships from flying off into space and never returnin
The fearful force of the lightning, in which primiti
men fancied they saw the wrath of God, has proved
be man's most efficient and generous and luxury-pr
viding servant, performing a million services as h
whim or need demands.

These modern miracles of the physical world a
but an intimation of the marvels that shall be unfold
to our perception as we learn to understand and to co
trol nature's finer forces. The same method of pr
cedure obtains in this spiritual conquest as that whi
has proved so successful in the conquest of physic
nature. We must make friends of our enemies. W
must cease resisting, cease feeling sorry for ourselv
cease bewailing our lot, cease accepting at its face val
what appears as evil.

NO OPPOSITION in the physical world, no resi
ance that we have to deal with in our associatio
and associates, offers us greater temptation to belie
in and yield to evil than do our enemies of the men
realms, the destructive forces of thought and feelin
They can not be vanquished by resistance, yet if
yield to them they will slay us. What then can we
about them? We can adopt a policy of positive non
sistance. Positive nonresistance toward evil does n
mean being overcome by evil, nor does it mean yieldi
to evil; it means dealing with it in faith! Place yo
faith in the innate goodness of life. Have faith
God's purposes and power. Have faith in His dom
nance over yourself and over other persons. Though t
forces of evil in the world about you or the wo

hin you seem overwhelming, have faith to believe t they are not what they appear.

God is the only real power in the universe. He is great positive mind of Being. Recognize that your l forces of mind are actually unified with His. Cease elieve in any mind—even your own—as apart from l. God works in you, as He did in the Greatest of l. "Have this mind in you, which was also in Christ us." Through His power you can penetrate any w of evil, and can find and call forth the good.

O ANGER and resentment at times possess you? The power that they employ is good, the one thing t is evil about them is ignorance; knowledge will nsform them. For, as Edward Carpenter has said, ere is nothing whatsoever evil if a man have mas- over it and nothing whatsoever good if it have stery over a man." You cannot be angry or resent- if you recognize within yourself a power greater l these emotions and greater than the causes of l emotions. Anger and resentment are simply good els of the mind gone astray. Call them back under r dominion, and you will use their power to espouse ses of right, rather than to combat wrongs. Trans- e anger and resentment into righteous indignation purposeful resolution. You can apply their ener- in ways that will promote the general good and r own as well.

Do passions of the body threaten to overwhelm you, sions of appetite and lust, passions for possession power? Make your passions write poetry, as a t himself has recommended. Passions take un- thy channels for expression, not because it is nat- l for them to do so, but because more desirable nnels have not been opened to them. All that is in them is the result of ignorance; broaden your erstanding, cultivate your talents for creative ex- ssion along ennobling lines of attainment, and the passions that arise out of our rather stupid re-

sistance of the creative urge will be tempered to the point that they no longer consume and destroy, but perform instead the purposes of God—purposes of harmonious and beautiful expression of His nature. Passions are simply a form of resistance. They are the misunderstood pressure of the creative urge within us: the urge of God to be about the Father's business; our part of His business is to express Him. That we can only do by positive nonresistance, which is active co-operation.

NONRESISTANCE is sometimes not clearly understood. It does not mean inactivity. It does not mean "making doormats of ourselves." Positive nonresistance means not only a refraining from combating evil. It means a working for the good. When we are not working for the good of life, we are, by acts of omission, working for evil. Inertia is resistant. Not only by what we do, but by what we fail to do, are we sometimes guilty of resistance.

The resistance of inertia is produced by lack of faith, and lack of faith is the result of ignorance. If we know enough about life, what we know will be good. A little knowledge is a dangerous thing, in that it sometimes promotes belief in evil. Thomas Edison recently declared in a talking newsreel that all that mankind knows of the world constitutes only a million of one per cent of all that there is to know. Each new thing that we learn about life adds to the good of life. It is easy to see that, as we grow in wisdom by knowledge of good, our faith in evil will diminish. Ultimately death and sorrow and crying will pass away, just as John the Revelator said that they would—dissolved, as darkness is dissolved in light, by knowledge of the good.

Becoming acquainted with the good things of life is an almost magical way of dissolving whatever evil appears to us to have power. When Paul said, "Whatsoever things are true . . . honorable . . . just

. pure . . . lovely . . . of good report; if e be any virtue, and if there be any praise, think hese things," he was offering no mere doctrine of lism; he was prescribing an antidote for most of ills of life.

O NOT resist the seeming evils of life. Instead bring into your life more of the good. Suffer it e so now, whatever it is, but do not expect that in g so you will suffer; do not expect the evil to last. not even look upon that which appears evil as ally being what it appears. God is "of purer eyes n to behold evil," and our vision must be like His, ur lives are to take on the character of His nature, ch is their true being.

"Ye suffer from yourselves," sang the poet, Edwin hold, and that statement, unbelievable though it ms at first thought, is true. We do suffer from ourves. We suffer from the faulty vision that beholds , and that resists the knowledge of the presence of d, a presence that is unfailing and all-pervading. I make my bed in hell, behold, thou *art there.*" *ich* knowledge is too wonderful for me; it is high, I not attain unto it," cried the Psalmist, and his cry been echoed in many hearts; but it is the cry of the t-vanishing material type of mind that is asleep to knowledge of God. The world is awaking to His sence and is accepting the benisons of that presse. Each attempt on the part of man to find and to derstand that presence is rewarded by good results; slightest effort is in vain. "The earth is the Lord's, l the fulness thereof," and God is fast claiming those o are His own.

NIETZSCHE SAID: *A serpent that is unable to shed its skin is doomed to perish. Likewise, those who cannot change their opinions, get out of old ruts, grasp for something better, will as surely perish*

Work

and

SUCCESS

By THOMAS L. MASSON

THE UNIVERSE that we apprehend with o
senses is a "visible" expression of infinite cre
tive Mind, the Source of all energy. This Mir
which we can approach in understanding only by a ne
birth, or by entering into the Christ consciousness,
not active—in the way that we use that word.

The creative words, "Let there be light: and the
was light," are symbolic of the power of God, the F
ther, to manifest Himself on the material plane. Th
is about as near a description as can be given of t
creative "act."

When we cast out our mortal sense, and "dwell
the house of the Lord," by so far as this is given to
to do our activity on this plane becomes identified wi
the divine activity. That is to say, always—under t
will of the Father—we are enabled to manifest witho
effort. This activity, therefore, is not the same kind
thing that we think of activity as being, on this plar

Among your friends and acquaintances you doul
less number some one who is known as a very acti
person. He may be called "a hard worker."

I have known several men like that during my li
time, who were universally praised, and indeed held
as models, because all through life they stuck to the
jobs.

Occasionally we hear of some man who has th
stuck to his job until finally in his old age, or soon
he is suddenly relieved of it.

Then everybody wonders. Here is a man who h

faithful. Yet in the end he is thrown out. Peo-
ay, "Where is the justice in that?"
very now and then the papers will give space to
subject, to what is called the problem of unem-
nent. And the cases are all very much alike. A
works hard all his life at one job. He is not able
ve money. Then the end comes. It is always the
old story.

ALL PROBABILITY the remedy for this funda-
nental error of the human consciousness has been
n to a few from the beginning. But Jesus was
only one who uncovered it completely. Since He
e on earth, and announced the freedom of the
st man, the "good news" of this revelation has
ad, so that the truth about our real prosperity,
t the infinite supply, which is always surrounding
s known to an increasing number.
Yet it has to be restated constantly from new angles
from individual points of view. Hence I am writ-
this for the possible relief of those who may now
nveloped in the clouds of what is known as "fail-
" With God, who is substance, there is of course
uch thing as failure.
How can I get this message through to those who,
his moment, may be struggling in one or all of these
ifold errors—debt, financial fear, and ill-health,
ch is so likely to accompany the first two?
There are in reality no such things. If you will
erstand for the moment the words positive and neg-
e, and that positive is real and negative is
eal, then we may say of these things that
are negative—they are without real form. When
lower ourselves to think of them, it is they that
, not we ourselves. We, sons of God, cannot lack.
you think of God as lacking anything?
I do not wish to dwell on these negatives any longer
n necessary; it is very much like playing with a
up of zeros. But they have to be uncovered first,
l one of the favorite expressions among those who

have been "thrown out" (after "working so hard" that they are willing to take their medicine.

It seems a paradox, but it is often true of them they entertain both a sense of guilt and a sens injustice. One man put it to me in this way:

"I knew it was coming, and I ought to have loo ahead. Now there's nothing I can do. And me w ing for them all these years."

As a matter of fact this particular man, ha been jarred loose from his negative state, discov that he could do something. With the help of friends that he had made in his position he start little business of his own. The last I heard from he was making more income than he had receive salary. And he was happy. The only thing bothered him was that he had not thought of ta that step years before.

The reason why he had not may easily have his loyalty. This word loyalty, like so many o words, is very much misunderstood.

THE QUESTION is this: Are you going to be l to God, or to man? Remember what our L and Master said: "You cannot serve God and m mon."

Again we have to pause, for do His words m that we have got to be untrue to our earthly emplo —to leave him in the lurch? Certainly not. And very easy to understand this when we just remem that if we are true to God we cannot be untrue to

We have constantly to distinguish between the man personality and the I AM, or Christ man. haps we may see this clearer if, for a moment, we a larger, historical view.

Every great world activity passes, in time. B lon is succeeded by Persia. Persia is succeeded Greece, and Greece by Rome. Rome falls, chaos co and out of chaos emerges the modern state. But will notice that, hidden in all the various stage these world activities, something remains.

gypt gave us the alphabet, and the pyramids are olic of the imperishable something that is hidden e heart of man. Greece gave us beauty and pro- on. Rome gave us law.

nd so it is with men. Alexander, Plato, Cæsar, lemagne, Napoleon—all great personalities, no er how "good" or "bad" they may seem, manifest the real and the unreal. The unreal—the zero ty—is what passes away and leaves "not a wrack nd." The real is the permanent, the breath of God thed into each of them, the eternal I AM.

t is for this reason that we should look at all men rsonally, and when we do this we shall make a t discovery.

Vhich discovery is that all men—"each in his own ue"—are trying to express this thing, this spiritual g. And, from the angle of each of us in the human- l self, they seem to be doing it differently. They re trying to express the One; as the scientists put e source of life, and as the mystics put it, the Be- l, that is, God. The reason why they seem to us discordant is because they are using different sets rms. For example, the agnostic may ridicule God e orthodox God—but actually he is looking for thing that he believes is better. He may seem e destructive. But what do we know what he y thinks?

Now if we regard all men with the "inner eye" of all these discordances fade. We see all men, as s told us to do, as perfect. I remember once taking neon with a man who was known as an intellectual. as a disciple of Nietzsche, the German philosopher. had written books denouncing Christianity. He a terrible highbrow. Suddenly he began to "un- '—that is, to tell me of his private sorrows, rather a humble confession. I said to him:

But, my dear fellow, perhaps it is because you t believe?"

He looked at me almost indignantly for a moment

and replied: "I am one of the most spiritual n you ever met."

This made a great impression on me. After th whenever I heard a man denouncing anything, I s to myself: "He is probably like my friend." We ne really know, and certainly we should not judge.

ARE THESE reflections wandering far afield fr our theme? Perhaps you are now in a finan jam; maybe you are not feeling well; possibly are anxious and worried. Do not give me up. C sider my words with care. We have to go to the sou of things, in order to learn how, literally, to live daily life, to smile at the breakfast table, to resist evil, to express joy, yes, in the midst of traffic.

We learn that these words that we use—to na states of consciousness that are important—th words mean different things, depending on whether speak them from God or from man.

"I was in the Spirit," writes John, of his prese on Patmos. Are we in the Spirit, or in the body, wl we speak these words? And there is so much diff ence between the activity of God and the activity man! Man's activity is so often personal! God's tivity is so impersonal!

Consider what it means to be impersonal.

Immediately we then begin our approach to that vine understanding which enables us to increase a multiply in our capacity to receive the infinite sup of the Father. When we are impersonal, we are with that hidden thing that I write of in all men a nations. It is here that we truly hold dominion. Je said: "Every plant which my heavenly Father plan not, shall be rooted up."

This means definitely that in our daily work must continually be trying to make ourselves bet This is our job. This is the only effort we need to forth. When, through a false sense of loyalty, we y to the immediate pressure of human personality a human needs, and (generally through a vague fe

ıp our birthright and refuse to keep tuning our- up to better things, why, then we must expect evitable to happen. When we are "thrown out," ırp on our "loyalty," not realizing that we have serving Mammon. The perishable within us is ed up."

ɔu cannot separate your employer's interest from own. If, when you work impersonally, the time for you to "quit," you will discover, possibly to amazement, that you are only "going up" to a job. I have seen this happen a hundred times ɔre. Besides, you cannot really serve your em- unless, at the same time, you are keeping your- t.

ıe man who keeps himself fit for his job, by going constantly to the great Source and enlarging his ual understanding, will often be removed from his ıst because he has fulfilled his mission with it, his always means an advance.

ONE of our largest cities a man thus worked for prominent florist, giving himself unstintedly to ɔb. Meanwhile, however, he was not only inter- in selling flowers, but during the years he had en- l his vision by private study, all this being done, seemed, just for pleasure. He was getting a mod- salary, and he had reared quite a large family. enly the crash came. Beyond middle age, he was nly thrown out. During these years he had been the spell of human personality in his work. He lways been haunted by fear of what had now oc- d; it may even be said of him that he had been n into the study of horticulture to forget his trou- for God does work often in that way.

his sudden "calamity" he consulted a woman that w, who told me the story. She said to him: "My man, here is the opportunity of your life! Set ı establishment of your own."

But I have no money!"

You have all there is." The sequel to this is that,

without his doing anything, but by just having his derstanding opened, he was soon offered capital and last I heard of him he was one of the most success florists in this city—he had gone on far beyond former employer. Jesus said:

"The Father abiding in me doeth his works."

These two stories that I have told about two are very much alike, are they not? That is beca this error of unemployment is all very much "ali It is about the same in every case.

TO ACQUIRE dominion we must "lose" ourse in the Christ mind. By this "loss" we acq everything. It was said of Hezekiah:

"And in every work that he began in the servic the house of God, and in the law, and in the comm ments, to seek his God, he did it with all his heart, prospered."

Note that Hezekiah did it "with all his heart. am a writer, and for my living I, as it is termed, pend" on my writing. I am also what is known "free lance," that is, I have no regular "job." many years my experience has been that, whene have written from my heart, the returns have al come in. Whenever I have written from my head, have not come in. It is always what we "feel" counts. "We live in succession, in division, in par particles," exclaims Emerson. "Meantime within is the soul of the whole." When I assert my soul o whole, nothing can touch me. This is the I AM w me. Sin is the zero power of absence from God. E the common idea of sin is true—which I very doubt—the worst thing that you can do is to dwell

I was once employed as a shipping clerk, and a mistake in a shipment. It was costly, and the called me into his office.

"Do you see what you've done?" he growled.

I stood on one foot and then the other. I th

is certainly going to fire me. Nothing to say,
:
Yes, sir."
Vell, forget it. But don't let me catch you doing
in."
ow could I fail a man like that? I spent weeks
vard in disciplining my mind to be correct.
mpare what this man said with the words of
:
in no more, lest a worse thing befall thee."
ntil we read constantly and study the words of
we shall not come to the understanding that
s us see that He was the master of every detail
actical daily life; and that, if we wish a correct
d of living and of overcoming all our difficulties,
ust always go back to Him.

MANKIND advances, laws and customs and
civilizations appear to change, but in reality
s are about the same as they always were. For
ce, consider one of our chief difficulties in this
r of supply. The children of Israel experienced
en they tried to save up manna for a day ahead;
ve want to do this for years ahead, and we want
cumulate so much that we will have more than
dy else. It is just this lack of understanding in
t makes the great lack that comes to us, unless we
p our possessions—that is to say, our attachments
terial things—and, by keeping up our conduct,
s hold self-dominion. Thus the world serves us
king us to serve it. We are never out of a job.
not in mortals to command success,
we'll do more, Sempronius, we'll deserve it."
for the word "job," look it up in a dictionary,
ou will find it was once spelled with a "g"—gob.
ginally meant a bird's bill, and related to feeding.
ding to Skeat, "a job is a mouthful, morsel, bit."
nd do you not now see that the Lord's Prayer
s the same?
ive us this day our daily bread."

A TEMPLE

Not Made With Hands

By M. LEE

Jehovah is in his holy temple: let all the earth keep silence before him

THIS BODY in which I dwell is the temple God, and I am in charge of it. Solomon's Tem was a concrete example of this idea. The bu ing of the Temple (the specifications for which w given by God) exemplifies the work of building body temple. There were the outer court, the in court, the sanctuary, or holy place, and the holy holies. The Israelites believed that the actual prese of God abided within the innermost place—the of holies. Here the high priest retired to learn instructions and the commands of God. In the of holies stood the Ark of the Covenant, the lid which was the mercy-seat, supporting two cheru of gold. From this spot proceeded the light, or cl or voice of God.

The history of Israel is the history of each indi ual. At times the priests were neglectful or d terested, and then no revelations came from the me seat. At other times a cloud filled the Temple, and priests heard marvelous pronouncements.

SO IT IS in the body temple. Deep withi the holy of holies, where dwells the Father, though we know not that He is there. I am the p of my temple. I may dwell in the outer courts, never even enter the holy place. I may use the o court as a market place. Jesus found persons se doves in the Temple, and He drove them out.

Many persons are content to live outside

s by giving their attention to material things. are interested in decorating the outside of their es, in attracting a crowd for amusement and ess in the outer courts and about the gates. Other ns are interested in the inner court, the intellect. the wise men, the scribes and the scholars, gather d and discuss problems of the day. There gather atesmen and the lords of business.

w persons purposefully investigate farther. Yet bly every human being has at times glanced into ly of holies, or has heard the voice of conscience g from it. In some time of sorrow, loneliness, ence, the door to this inner place has opened. y all have glimpsed its charms. But many have d away, preferring the delusive charms of the court. The voice remains in this inner holy of . If I stay in the outer court, I do not hear it. eglect it, it remains closed and silent, for me.

it on the other hand, if I desire to hear this and to know the will of God, I have but to turn nter the holy place, and there prepare carefully, ling to rule, to enter the holy of holies. If, and I enter this holy of holies rightly, I shall hear. ps not at first. My ear must become attuned. may pass before I shall be able to distinguish nderstand the voice of the Father. The eye also become accustomed to the glorious light of resence.

WEVER, when I shall have learned the way in, hen I can go in and out. I know the Father is al- there to guide and to sustain me. At times my temple seems filled with His presence. His cloud nds me. My face shines with the light of His ice. He speaks through me, and works through direct inspiration. The oftener I retire to His of holies, and the more closely I follow His in- ions, the more readily do I hear. If I remain nstant touch with Him, my temple will be grad-

ually rebuilt—stone by stone, cell by cell—int
perfect temple that has eternal life. This is the heave
state. Otherwise this body temple will disintegra
the stones, or cells, will fall apart, so that at las
shall have no temple home.

I must make the great choice; I, my will guid
by divine wisdom, must choose to become one w
divine love. I must choose to rebuild my temple af
the divine pattern, so that I may dwell in it eternal
I must choose to use this temple according to the w
of God. I must choose to obey the voice that I m
hear it the more distinctly. I must turn ever to t
inner light of His presence. Making this choice, a
remaining true to it, is most important. On me alo
is the responsibility, and it is a choice of life or dea
Why is there any question? Is this inner place lon
or too quiet? It is not silent if one listens. H
can it be lonely while filled with His glorious presen

WHEN ONE has passed the portals and become
customed in a measure to the light, one see
to meet others who live in the holy of holies. Si
God is in my holy of holies, and in yours, we all
one, and in each one dwell all others. This is
reason for the Golden Rule. Let us love our fell
men as ourselves, for in the holy of holies we
in Him, and He in us. There is no *I* or *you* or *th*
all are one, and that one is God. When I dwell
Him, I see Him in all my brothers, and realize t
we are all one in Him. A complete realization of t
fact brings one to heaven and to eternal life.

The door to heaven is open. Every one may ent
Each has a door to the eternal city within his bo
temple.

The rebuilding of the body temple is never acco
plished with ease. Salvation is bought with work.
outer courts are for the indolent. A man pays d
for indolence and inattention, for the price is dea
Life is bought with eternal vigilance and activ

'hatsoever a man soweth, that shall he also reap." 'e brings life. Men do not wear out, they rust out. t there is no death in the holy of holies, in the ɔsence of Life itself.

Jesus Christ was the first man who entered the holy holies to make it His permanent abode, and He is, that sign, king of the earth, ruler of the new heaven earth. Probably many others have followed His ample and have entered the heavenly state. Having mpsed this place, let us abandon the attractions in e outer courts; let us enter the holy of holies, there abide with our God.

GIVE and FORGIVE

Give of the best that in you is;
Give with no thought of return;
Give till the sun has sunk to rest
And stars in the heavens burn.

Give with a song upon your lips;
Give with a thankful prayer,
Knowing that he who gives his all
The Father's all will share.

Give and forgive, twin words and sweet!
For who can give his best
Who harbors for his fellow man
Unkindness in his breast?

Then let the scales of judgment fall
If you would fully live,
For he has conquered sin itself
Who can all sin forgive.

—*Vivian Yeiser Laramore.*

SPIRITUAL HEALING

By E. V. INGRAHAM

Knowing God

Part II

THE TRUTH is that God is infinite, and, each tir we look Godward, we should receive a new a clearer realization of that divine light whi creates and requickens all things. Think what it wou mean to have a more perfect realization of God ea day. That is our privilege. We need but keep o faces toward the light of His countenance, which ever pouring itself out upon all men with illuminati power.

Could the will of God, the creator of the universe, other than to express Himself in His creation? Co He come into a greater degree of manifestation witho revealing Himself in His creation? Is not, therefo the first movement of the will of God to illumin the mind of man? Is not the first step of man, fulfilling the will of God, the opening of his mi to receive the inspiration of the Almighty that gi him understanding? Why, then, should we be ba ward in standing face to face with God and aski wisdom and understanding of Him "who giveth to liberally and upbraideth not"; just as we would fe lessly and freely stand face to face with an eart parent and ask knowledge of him? The Spirit of G is continually seeking to reveal to man the light t man himself is seeking. The whole knowledge God and of the plan of the universe is included the movement of Spirit, the breath of the Almigh and will be revealed in the consciousness of whosoe applies his mind to the discovery of God.

Just as there are material light and mental lig so there are a physical capacity and a mental capa

which man may see the light. The eye is the physi-
instrument through which we become conscious of
aterial light. However, back of the eye there is a
ental vision more potent than physical vision or the
wer to see material objects. With this inner vision
e can perceive the inner workings of all things.
have given thee an eye divine"—the eye of spiritual
rception and mental comprehension. Paul wrote of
e eye of the heart; Matthew wrote: "The lamp of
e body is the eye; if therefore thine eye be single,
y whole body shall be full of light." In Proverbs
e read: "He that hath a bountiful eye shall be
essed." These quotations do not refer to the physical
e alone, but to the eye of the soul, which enables
to see beyond the range of physical seeing. An eye
ngle, seeing only God in and through all things, fills
an's whole being with light, the true light that knows
o darkness.

N THE light of divine understanding, man knows
more and more of the true nature of God, of his
elationship to God, and at the same time learns his
vn true nature as a creation of God, as an instrument
the working out of the divine process here and now.
The more any particular line of thought is con-
nued, the more one's life is colored by that line of
nought. In other words, whatever one is continually
ontemplating—giving his attention to—mentally or
hysically, becomes so interwoven with his being that
is henceforth a part of him. Ideas developed from
ttention to anything become the light by which man
ndertakes the tasks of life as they confront him. The
rtist sees everything from the viewpoint of the artis-
c, and his conduct and his life are ordered accord-
ngly. The financier sees everything in terms of money,
nd his life is ordered accordingly. Likewise with the
usician, the mathematician, and so forth. This is
ll brought about by each one's constant attention to
is particular phases of life, until the accumulation
f impressions colors and characterizes the life. "Look

unto me, and be ye saved, all the ends of the earth, is an invitation to use this process of the mind t discover the spiritual reality of life and to reëstablis the divine nature in man's everyday practice of livin

This mental vision is not a mystical sense, but very obvious one. It is that faculty by which you loo back and see what you did yesterday; or look forwar and see what you expect to do tomorrow. It is th faculty by which you contemplate the power, the pre ence, the wisdom, and the love of God, and, as you u this faculty in this contemplation, gradually your who consciousness becomes illuminated with a knowled of God.

The consciousness that God is within, through, a above all is the greatest light that can burst upon t waiting mind of man. When he sees that he is t product of this presence, and that he is, in degree, that God is in infinity, he has then found the lig that lights every man that comes into the world, th light with which he was glorified in the beginni before the human concept of creation obscur man's vision and robbed him of the true light.

But this knowledge, like all other knowledge, useless until applied. We must make practical a keep active in our consciousness the knowledge th comes to us from contemplating the presence and pow of God. This knowledge in turn becomes the found tion for new attainments and greater knowledge, f this true knowledge is the product of our growth, t fruition of our progress, not the cause of it.

TURN a current of electricity through a copp wire; increase the voltage beyond a certain poi and you will burn the wire. The wire has not t ability to increase its carrying capacity. Man, in attainment of true knowledge, may be compared the copper wire, but with this difference: he has t ability to increase his receiving capacity. The acti of thought through man's being not only changes physical structure, but builds new structure. He m

n, by right application of the creative law, raise standard of his mentality and of his physical body il a greater and greater degree of knowledge and ver can manifest through him. But if he goes on the attainment of knowledge without applying its ivity as a quickening, reconstructing power through body, he will at some time reach the point where can no longer withstand its tremendous activity. One should not attempt to hurry through the probns that present themselves. Life does not consist merely getting the problems solved, but in the develment of one's spiritual nature and in strengthening e's spiritual realization. It is best to be thorough in ur work as you go along, knowing that there will me a natural and complete solution to each problem. e quickest way to attainment is by grounding yourlf in the realization that God is the ever available urce of all things, in and through all life. Hold eadfastly to the awakening spiritual consciousness ithin you: direct it into and through every part of ur being. Keep your mind so filled with the realizaon of the power and presence of God that you have no me to wonder why you do not progress more rapidly, why things do not happen in a certain way or at a ertain time. Concern yourself only with the faithful pplication of the highest realization of Truth that ou know, and the fruits will take care of themselves. t this point you will find yourself on the road that eads to the manifestation of your highest ideal, and our release from all human limitations.

ACCORDING to the Bible, God spoke the light into existence. The word of God is the formulated mpulse of His own mind that embodies and sets into peration His own perfect ideal. We, the offspring of od, by our words spoken in the realization that they ut convey the impulse of the creative mind of God, vill bring forth the perfect manifestation of light within our consciousness, in our bodies, and in our affairs. Remember that your words convey creative

power only as they are vessels in which and throug which is poured the activity of the Spirit of God. Th word does not necessarily mean an audible word, suc as we speak with our lips. The thinking and the feel ing, with or without the speaking, of words and idea that convey a clear realization of the power and pres ence of God are most vital expressions, having th strongest possible influence on our life. Mere spoke words without this realization are empty words an barren of constructive results. And the inner realiza tion, often unaccompanied by any outer word, become the most potent expression of the word of God. Force words produce little results, but when words are th spontaneous expression of one's deepest conviction the are powerful factors in controlling all outer condition

KNOWING the importance of an actual applicatio of each step in our process of re-creation, let u apply this first step carefully, faithfully, earnestl and persistently, regardless of appearances. It is th appearance that we wish to be rid of. The less atte tion we give to appearances, the less sustaining powe they have. It is said that "memory is the only frien that grief can call its own," and this is true not onl of grief, but of every sin, limitation, and imperfe tion that seems to exist in the life of man. The le attention we give to the objectionable things of lif the more time and energy we have to apply to th desirable things, and this is the law by which the come into being.

Let us take each step so completely and make eac one so effective in our world that we may look on th result and see, as did the Creator, that it is all ve good. Let us speak each realization in the full unde standing and conviction that it is an expression the will of God, that it embodies the divine plan which the creative power of God becomes manife in and through and for us according to the will of Go

Man's word has but little power in itself, but m become a conveyor of the infinite creative power

A lens has no particular power within itself, but .s the ability to gather the rays of the sun, con-:ate them upon a very small area, and thereby y the power of the sun to a definite purpose. When application is sustained for a certain length of , the object upon which it is focused becomes ne with the very nature of the power centered ı it. Thus is man's word but a lens held up to action of the moving Spirit of God, and as his l sustains the action of the creative power of God in himself, very soon his entire being becomes ne with the fire of spiritual inspiration and realiza-.

HE FIRST of the following statements is to render your mind open and receptive to the impulses of God mind; the second is to establish a conscious-; of the eternal fact that God does give understand-; and the third is to increase your conception of the ; of God's activity within your consciousness as the king principle of your mind and body, and of all affairs of life.

I am an open channel for the expression of divine dom.

The Spirit of God is within and around me, and inspiration of the Almighty gives me understand-.

My consciousness is now illumined through my on with the all-knowing and ever present mind of Father, and I am "hid with Christ in God."

(To be continued)

EMERSON SAID: *Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, He lived in it, and had His being there. Alone in all history He estimated the greatness of man. One man was true to what is in you and me.*

Are You Helping?

SOME time ago an interesting news item appear in the Mexico (Missouri) Intelligencer. T item told about a young man who, while he w attending William Jewell College, received through t mail each month a one-dollar bill, accompanied by t message: "I want to invest $1 in a young man."

Years have passed, but the young man, now a s cessful lawyer, has never learned the identity of benefactor. He says that many a time during college course the thought of the unknown friend, w believed in him, gave him courage to carry on.

Although the remittances ceased at his graduati something remained—something of which the mon was a symbol but not the measure of value, son thing the worth of which has grown until today is truly priceless. That something is the trust, confidence, the faith that some one had in him. T faith has companioned him through the years; in tin of discouragement it has supported him; in times success it has spurred him to greater achieveme

If this small investment was productive of s fine results, who can foretell the results of Trut being brought into the lives of men? The Un workers know well from their own experience wonder-working power of Truth. Because they ha received so abundantly of the Father's blessings, t wish to share their good with others. There many ways to share good, and one way that bri splendid results is to send *Unity* to those who se unaware of God's desire to bless His children.

In order to systematize their efforts to share th good with others, the Unity workers formed the He One-a-Month Club (see August *Unity*), whose memb have agreed to make a gift of a subscription t Unity periodical each month. If you care to join t movement, use the blank that appears on page 74.

You Should Like YOURSELF

By ALBERTA FLANDERS

E WERE standing in the sun-warmed shade cast by the adobe walls of an old California mission—Joan and I. The venerable *padre* e mission, whom, in spite of differing religious s, we had come to love, blessed us with words of vell.

And may you always like yourselves, daughters," his concluding words.

But, Father," I lingered, seeking explanation, te' ourselves?—I do not understand."

he *padre* smiled, looking from me to Joan. "There's —it's not of my coinage—but I'll quote it to you."

Yes?" Joan prompted, for a far-away expression overlying the humorous glint in Father Felipe's and he seemed in danger of forgetting us.

Si, senorita—the quotation—yes: 'Here's to me! I always like myself because I must live—with lf.' "

Father Felipe's quotation made an impression on hat I think will last a lifetime," Joan remarked to nonths later, noting the glance of comprehension which I recognized the words, gilt-lettered, gold-ed, hanging on the wall over her desk in the cool, n-plastered California room that she calls her .

nodded—a bit vaguely, for I didn't understand ly how one was to go about the business of liking lf or if, indeed, it was a thing that should be done. nd I told Joan as much.

I was brought up to think it a reproach to like lf," I said.

"Yes," Joan acquiesced, "it is an old, unenlighte
way of thinking."

"But even yet I do not understand, Joan," I
sisted.

Joan's flashing glance met mine, and she se
back in her desk chair for one of those illumina
conversations that have shed light on many a pro
for me. For Joan is a young woman who posse
a rare understanding of Truth principles.

"YOU DON'T like yourself in a personal, mat
way," she said. "No Truth student does
You like yourself because you are an expressio
Divine Mind. You like all life, whether manifes
in yourself or somebody else, for the same reas

"Go on, please," I begged. "This idea of y
regarding personality is new to me. I've always tho
that one should stress the personal and feel hu
because of knowing how far short of the ideal
personality falls—necessarily, it would seem."

"It's right to stress personality," Joan agreed,
you have the correct mental concept concerning
sonality. And the same thing might be said about
mility. Sometimes that which passes for humilit
merely self-consciousness or a sense of inferio
neither of which has any real existence for you, a
of the All-Intelligence."

Then, answering my questioning expression,
went on, "Rightly understood, you have no person
apart from divine principle. All personality, all
all love, and all intelligence are divine principle fin
expression through you and me, through your neig
and my neighbor, through every individual functio
on this plane. The great message that Truth holds
you, for me, for seeking and suffering humanity
world over, is that God and you, God and man, are
All the pain, all the worry, and all the discord
you and I have experienced, that suffering hum
everywhere experiences, have their inception in
mistake of regarding individual expression of life—

ty, you call it—as something separate, something from divine principle."

ut—," I hesitated, seeking words with which ress a something that I felt without being able erstand it; "it seems to me that I'm a two-person lual. There's the person within me who tries to cording to ideals. She reaches out for the finer of life—for an understanding of Truth princi- or one thing. Then there seems to be another within me that I call a creature-person. The re-person is the cause of mental conflict, tempting feel that it makes no difference what I think, nor nuch difference how I act, so long as I'm law- g." I spoke diffidently, my eyes searching Joan's When she didn't speak I added, "If you keep a re-person like that chained within you, you'll un- nd. If you don't—well—perhaps you're shocked."

t I needn't have worried about Joan's failing to stand or being shocked, either. I knew it when a lighted eyes that held mine with instant com- sion.

RHAPS there's a reason why I keep Father elipe's quotation over my desk," she suggested. ps I have to consult it frequently in order to yself a person that I'll like to live with all the my life.

don't keep a 'creature-person' chained within me she said, switching from her own thought back e, "but I used to do something very like that in vs before I learned that my 'creature-person,' as ll her, wasn't real at all—was just an erroneous concept, a figment of my own imagination, l by wrong thinking and possessing power only tributed power to her in my thought."

n paused, but, as I had no reply ready, she re- :

seems to me that many persons may quite pos- ppear to themselves individuals of a two-in-one

sort until a study of metaphysical principles dissi the illusion and reveals to them the truth of the ter——"

THERE may have been more that Joan was a to say. I shall never know, for I broke in o remarks with a little exclamation, because from remark I had suddenly caught a vital spark of u standing that shed light on the true meaning of F Felipe's quotation.

"We aren't expected to like the 'creature-perso the simple reason that she isn't real. Is that it, J I asked a bit breathlessly, for the idea came wi force of a revelation.

JESUS CHRIST SAID: *Abide in me, and I in yo*

"Exactly," Joan nodded. "If you or anybod seems to have a 'creature-person' within you, you also inherent within yourself a power to correc misapprehension. You have the ability to con power before which any seemingly opposing fo the 'creature-person' must give way. Your indw Christ, the link that connects you with universal is all the power that you need, all the power tha body needs, to overcome any adverse conditi inheritance, education, or environment. This enables you to see yourself in your true character individual expression of divine principle, whon right for you to like."

"But the practical application of this power, How does one go about the matter of using wanted to know.

"Every time you think a thought you're em the mechanical processes of using this powe as simple as that," Joan smiled.

"Do you know that every thought you think spiritual prototype within your mind? Do yo that these mental pictures (or prototypes as t

are passed on from your conscious to your sub-
us mind? Do you know that your subconscious
cts upon, and is acted upon by, the formless sub-
of the universe that surrounds every living crea-
Do you know that this substance awaits only
ion of thought to cause it to solidify, to take form
onding to the character of your thought, and
ally to materialize as a person, condition, or cir-
nce in accord with the thought pattern that
ind supplies?"

n put the questions to me rapidly, passing from
another in quick succession at my assenting nod.
en," she finished, "if you know all this it means
u have taken the first steps toward permanently
ing the fallacious mental concept of a 'creature-
' within you whom you can't like.

our experiences are an effect of which your
ts are the cause. If you wish to like yourself
ough to live all the rest of your life with your-
you wish to enjoy happiness, health, prosperity,
peace of mind, there is a sure way to accomplish

ou mean——?"

J answered my unfinished query. "I mean that
e way is a mental way—the way of right think-
hich is right acting in its inception, since your
re but thoughts, projected from your mind, that
aken unto themselves physical form and appeared
vity of one kind or another. And to you, to ev-
ndividual, is given the power to choose what
ts shall be allowed to manifest—thoughts of the
ire-person,' which is but another name for the
consciousness known as mortal mind, or of the
person, whom you may like well enough to live
ll your life because she is one of the expressions
ine principle."

d Joan smiled her own charming smile, glancing
t Father Felipe's framed quotation hanging on
all above her desk and then at me.

THE HOME

Twenty-Four
GOLDEN HOURS

By ZELIA M. WALTERS

Try living for twenty-four hours as if Christ were beside you

CHARLOTTE had come to a hard time in her She was filled with discontent. Everyt seemed wrong. Her ambitions were thwa her friends were commonplace, her home unat tive, her own personality unlovely, as she was aware. The problem was too much for Charlotte. seemed caught in a current of circumstances that carrying her into an ugly and unsatisfying life. she could not escape.

She went to the one person who seemed to be ing the kind of life that she passionately de Margaret Ames, lovely, popular, gifted, and succe lived in a cottage studio set in a flower garden. she painted those charming little water colors that in such demand that they were always sold in ad And Margaret was so kind, so willing to help you dared go to her with your problems. In the c ing studio Charlotte poured out the story of her ache over her frustrated, unhappy life. She t the details, the poverty, the ugliness, the disap ment about school, the unsympathetic family, th less friends, her own lack of charm and beauty. garet after a gentle word of sympathy said, "Y change all that if you really have the will to

Iow? How?" cried Charlotte. "I'll do anything, atter how hard."

Vill you, indeed? It is not hard at all, only it time. You see, you must sow the seed for an- kind of life, and wait with patience for it to . Here is a test to see whether you truly have vill: Live for twenty-four hours as if Christ right beside you, and seeing everything that you Then come to me again, and we'll talk it over. you do that?"

harlotte was a church member, but she never spoke rist like that—almost as if He were a neighbor one might speak to. Somewhat constrained and ful, she answered, "Yes, Mrs. Ames."

Then come again tomorrow, sometime in the eve- and we'll talk about the change."

VAS late afternoon when Charlotte went home. e knew that she was expected to help get the sup- nto the table. She went to the drawer, and took wrinkled tablecloth. When she spread it on the she noticed several soiled spots. And here she er first thought of change.

f Christ were going to eat with us, I wouldn't n a soiled cloth," she said to herself.

e got a fresh cloth. And with the same thought rought in a small bowl of flowers from the yard. ut the butter on a fresh plate instead of on the -looking one. She cut the bread with care. She ed the potatoes, and beat them light, instead of g them on plain boiled. She made her gravy h and rich. "If I'd known Christ would be here ave managed sometime today to make a nice t," she thought. She hoped that it wasn't sacri- s to think of Christ in connection with desserts.

Company tonight?" asked her father, peering gh his glasses as he came to the table.

ust you, Daddy," smiled Charlotte. If Christ there, of course you'd smile at your family, and them your very best manner.

Her mother, worn and hot, and still dressed her kitchen clothes, sat down, saying, "I don't kn what's got into her to fix up so for just us. I suppo she's expecting some one to drop in before we're don

Charlotte bit back a hasty retort. She and Moth hadn't been getting on well lately. It seemed th Mother wouldn't try to keep up-to-date, and that s never understood how a girl felt about things. Ch lotte kept still until she thought of the proper th to say in the presence of the unseen Guest.

"I don't know of any one I'd rather fix things for than our own folks," she said.

The family simply stared for a minute. T wasn't like Charlotte. Then Father said, "That's rig Daughter. It's too bad we all don't think of t oftener." But Dick snickered.

Charlotte's anger flared. There is nothing m maddening than to be laughed at when one is do one's best. In another moment a sharp retort wo have started a quarrel. But just in time Chark said to herself, "Christ is here," and she said noth aloud.

There was a short, uncomfortable silence. I was ashamed, but wouldn't say so. But soon t were all talking quietly again.

"It is better," thought Charlotte, "to keep when any one else is exasperating. A quarrel ma Mother really ill, and it gives me a headache, bes making me look like a beast. Besides, I think Di ashamed. I can tell, because he's so gruff."

"IT'S YOUR turn to wash the dishes," said Ag when the two girls began to do up the work.

"All right," said Charlotte. Usually there w sharp argument over whose turn it was. Charlotte the water ready and began. Agnes continued to c dishes out in silence. After a while she burst "It really was my turn, Charlotte. I was a se pig to let you begin. I'll take my turn tomorrow n and the next."

It's all right, Agnes. I really don't mind washing l."

o her astonishment Charlotte knew that this was When you didn't mind about washing it ceased the hard job that it had formerly been.

n the living room Charlotte slipped a magazine from the bottom of the pile and began to read. had brought the magazine home herself, and she it under cover. After a few minutes she put it n. It was not an immoral sheet; indeed, it was con-ed entirely respectable, but it was trashy, lurid, imental, a world removed from the wholesome type ove story. "I wouldn't be reading this if Christ e sitting where He could read with me," she ght. And she carried it out, and put it in the te-paper bag.

'Charlotte, O Charlotte," cried gay voices at the . "Come on along. We're having an impromptu y at Lucy's house."

A party; should she go? Oh, yes! Christ went arties. He seemed to like going, and He helped r people to have a good time. All through the evening Charlotte kept her thought, "Christ beside " She didn't think of herself very much. She ed the girls get the hasty lunch. She talked to uiet and shy young man, and drew him into the nes. She took her turn at stunts and stories with-self-consciousness, and she felt a genuine thrill n some one said in the dark ahead of her on the home, "That Charlotte Dale is a lot of fun, isn't ?" She knew that the crowd hadn't been thinking much fun lately.

T WAS Wednesday, a half holiday, when Charlotte egan her experiment. On Thursday morning she t to work again. Charlotte was a saleswoman dry goods store. She disliked her job very much. had wished to go to college, only Father's salary ldn't be stretched that far. After college she had ed to be an interior decorator. To help make

beautiful homes, she thought, would be interesting work. But her ambitions were perishing while she worked in the commonplace store.

"Christ beside me," she thought as she walked into the store among the chattering girls. She said good morning smilingly to all she met.

"What's happened to 'Miss Highhat.' She actually said good morning to me. Some one must have left her a gold mine, she looks so pleasant."

That was one of the comments she overheard behind her. It was rather a shock, for she saw what her fellow workers had been thinking about her. Then she noticed that Thelma Pavic looked as if she had been crying. She remembered that she had heard that Thelma's mother was sick.

"How is your mother, Thelma?" she asked.

Thelma's tears brimmed over. "Oh, she's bad today. And no one to stay with her. If I could only be home."

"Don't cry, Thelma. I believe I could do your work and mine too. It isn't a very busy time now. I'll ask Mr. Tanner if I can't do it, and let you go home."

In a few minutes she was back to tell Thelma to go. Then she did a thing that astonished her, a thing that seemed to say itself without her planning it. "And Thelma, we'll both pray for her. Remember, Christ is right at hand, and He cares about suffering people."

"Oh, Charlotte! Will you? Will you? I'll pray too, all day."

THE FUSSY customer was almost purple in the face with anger because she had asked for a certain article that the "stupid clerks" had not been able to find for her.

"I suppose you'll say that you haven't anything like this," she said, flinging a small piece of wash goods down on the counter. "It's my opinion you are all too lazy to look for what a body wants."

Charlotte simply despised fussy, rude customers. This one's flushed, angry face and generally frowzy

ake-up bespoke a woman of a most disagreeable pe. Charlotte's first impulse was to give her her iest answer, and to make as little effort as possible. ut by this time her talismanic word had become al-ost automatic. "Christ beside me. He'd be kind en to people like that." She smiled at the woman. 'll look for it, madam. I'm almost sure we have small piece left."

She brought the goods, still smiling. "I'm so glad could find it for you," she said sincerely.

The virago was tamed. She was smiling in return. Well, you are one clerk with a head," she said em-natically. "Why don't they get more like you?" She robably meant heart instead of head. But at least ere was a clerk of whom she heartily approved.

When the customer was gone Charlotte noticed that Iiss Crowell, the department head, was watching her.

"You get along better even with the rude ones if ou're pleasant to them," observed Charlotte.

"I'll say you do," said Miss Crowell. "But I wish nore of the girls would learn that. The job's a lot asier, and it takes less out of you, if you're good-atured. There's nothing wears you out like fighting vith your job."

The rest of the day was like that. Charlotte did two irls' work, and was not tired. She met every cus-omer with an eager interest to serve acceptably. Clos-ng time came before she knew it.

AT EIGHT o'clock she sat in Margaret Ames' studio again.

"I tried it, Mrs. Ames, just as well as I could, and —well it made everything different. I think I can see what you mean. Of course, it didn't change the hings that are bothering me. I'm still poor, and an't go to school, and I live in an ugly house, and don't know the sort of people I'd like to——"

"Ah, my dear! But you only started the seed-sow-ng in this twenty-four hours. When you first put the seed in, the garden doesn't look different, does it? But

it's on the way to becoming different. In three months it will be bright with bloom, instead of lying dull, brown earth. That will be the way with you. You say these handicaps in your life haven't changed. But you've started to change them. Can you keep on as you've begun, and 'wait patiently' for the Lord, as the Psalmist tells us? You will cease to be poor, and without opportunity. Friends will be drawn to you. Doors will open before you. Your surroundings will blossom into beauty. You have the magic word. It is Christ. Fretting or even effort doesn't change things very much; but Christ does. Just remember to keep your daily walk very close to Him."

"I'm going to do it," said Charlotte.

ALL IS YOURS

All is yours; 'tis but by asking;
Ere you send your silent plea,
Heav'n unlocks her richest treasure
For your waiting eyes to see.

All is yours, when faith upholds you,
Sets your wondrous spirit free;
For our mighty One has promised,
He your "all in all" will be.

All is yours; O blessed knowledge!
Like the sands beside the sea,
Or the drops within its waters,
Shall your many conquests be.

—*Mary O. Page.*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 10, SEPTEMBER 7, 1930.

Unity Subject—*Divine Right in Action.*

nternational Subject—*Josiah, a Royal Reformer.*—II Kings 22:1, 2, 8; 23:1-3, 21-25.

In connection with this lesson, you may study also he following: II Kings 22 (the entire chapter); II Chronicles 34 and 35.

1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah the daughter of Adaiah of Bozkath.

2. And he did that which was right in the eyes of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

8. And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan, and he read it.

1. And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2. And the king went up to the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem

with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of Jehovah.

3. And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all *his* heart, and all *his* soul, to confirm the words of this covenant that were written in this book: and all the people stood to the covenant.

21. And the king commanded all the people, saying, Keep the passover unto Jehovah your God, as it is written in this book of the covenant.

22. Surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23. But in the eighteenth year of king Josiah was this passover kept to Jehovah in Jerusalem.

24. Moreover them that had familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, did Josiah put away, that he might confirm the words of the law which were written in the book that Hilkiah the priest found in the house of Jehovah.

25. And like unto him was there no king before him that turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

GOLDEN TEXT—

Thy word is a lamp unto my feet,
And light unto my path.

—Psalms 119:105.

SILENT PRAYER—*I temper my mind with the ideals of justice, mercy, and love, and my life expresses the truth of divine law.*

The term "divine right" is of ancient origin. The thought back of the phrase originally was that the king, by virtue of the fact that he was "the Lord's anointed," could do no wrong. A literal interpretation of the doctrine freed the king, as the immediate rep

ntative of the Deity, from all human responsibility. The divine right of kings is now an obsolete doc-e, and human infallibility is coming to be thought ely a myth of the personal mind, which would in- its chosen object with absolute authority.

Nevertheless, divine right, in a sense, remains true, we may perceive easily the way in which we are ified in accepting it. The lesson today is a symbol- statement of its action.

The meaning of Josiah is "whom Jehovah sup-s." We may say that Josiah signifies that phase onsciousness which connects itself with Spirit and s to carry out the divine plan, to substitute Being seeming.

Jedidah, the mother of Josiah, means "beloved; ghtful one." We may liken her to the feminine ect of the love faculty in the individual, or the soul ablished in the love of God. The soul, when it sets love on God, brings forth Josiah, "whom Jehovah ports," or the consciousness of the sustaining ver of Spirit in all conduct that conforms to spir-al law.

When we gain the first concept of the truth of our ng, namely, that our life is founded on, and is a t of, the universal life energy, which maintains its ty of being through an irresistible attracting power, truth in its entirety does not spring into our minds ldenly. Josiah was very young when he came to Jewish throne in Jerusalem, and he grew to man-d after he had been proclaimed king. We also may end the throne of spiritual Truth before we master entire law. We should begin to act on and be loyal our first impressions and our first concepts of Truth. no other way can we grow up to self-mastery and control of all our faculties in peace (Jerusalem).

The spiritual education of the soul follows the same le as the training of the mind of the child in right bits of thought and understanding. It is "precept on precept, precept upon precept; line upon line,

line upon line; here a little, there a little." Tru
dawns gradually on the seeking mind, which opens i
self to intuition in a ratio that directly corresponds t
the intensity of the desire for Truth.

Loyal expression follows another law. To do th
which is "right in the eyes of Jehovah," we must liv
or express, the full degree of our understanding o
Spirit. Our concept may be partial—must be parti
in the beginning, until we discover the entire law
but our expression of that concept must always be co
plete. We must live up to the highest ideal that o
minds can conceive; and we desire to set our hear
on this full expression, in order to make easy the w
of life, so that we shall turn "not aside to the rig
hand or to the left."

By complete consecration (represented in co
sciousness by Hilkiah the priest, meaning "my portio
is Jehovah"), the intuitional faculty in the mind is ab
to perform its true function, and to bring home to
the fact that our entire life is amenable to spiritual la

Consecration comes through trusting and believin
our religious tendencies. When we become convinc
that they express our true nature, we thus impress
the subjective mind (Shaphan the scribe means "co
ered, hidden") the higher standards of life. The su
jective memory, or recurring consciousness of the la
brings out the inner rule of action that leads on
always higher and better things, through mental a
physical evolution.

When we realize fully that "life is a glorious a
venture of the spirit," we marshal all our faculties in
line and dedicate ourselves to the true work of livin
In other words, we enter into the spirit of the adve
ture with keen zest, whole-heartedly determined to g
out of it all that it holds for us. We deny away t
false notions and worldly standards of justice, merc
temperance, and love that have claimed our allegian
hitherto (destroy all the altars of Baal and Asherah
We collect all our highest thoughts of what is prais

ıy and what is fitted to bring us peace (the elders ıdah and Jerusalem). We bring all our other hts also (all the people, both small and great) he work of living by the standard of Spirit.

he Passover of the Jews has a deep symbolism. used the word to represent the freeing of the ual man from the dominion of sense. It is part of egenerative process that goes on in the body under nspiration of the Christ mind, a passing over, t of, one state of mind into another.

he interrelation of the human soul with its divine e may be compared with the relation of the letter the letter *u*. When it stands alone, the letter *q* ly a symbol, indicative of something other than . It has no expression of its own and cannot be ded except when standing next to *u* in a word. So without the fundamental support of spiritual unanding, spells nothing. The personal man cannot express God. He is but a symbol of a sound that ot be sounded. Only when we recognize our coales- with God, our entire dependence on the divine l, do we become truly articulate.

Ve may say that the cup-shaped *u* is a symbol e container of all life, of the fluid energy that en- us, in common with the universe of which we part, to find our true medium of expression. When once know the true flavor of this cup of divine it, we shall never thirst for a less satisfying draft. faithful student who drinks Truth finds that this g water—the clear, active, intuitive power—be- s "in him a well of water springing up unto eter- ife." By recognizing the indivisible support of Je- h and by complete reliance on unfailing spiritual er, he enters into possession of the Christ con- sness, wherein he turns "to Jehovah with all his t, and with all his soul, and with all his might, rding to all the law." The king by divine right is King of love," who shepherds our true thoughts.

QUESTIONS

1. What doctrine that is now obsolete in its liter sense remains true on the inner plane?

2. What is the meaning of "Josiah"? of "Jedidah Explain the significance of both names to the Tru student.

3. When should we begin the practice of Tru principles?

4. Explain why it is important that we express t full measure of our concept of spiritual Truth, wh our concept itself is partial.

5. Describe the part that consecration plays in t mastery of spiritual principles.

6. What does the Passover mean to us?

LESSON 11, SEPTEMBER 14, 1930.

Unity Subject—*The Full Measure of Faith.*

International Subject—*Jeremiah, the Prophet of I dividual Religion.*—Jer. 1:4-10; 31:27-34.

In connection with the lesson, Jeremiah 1:1-3; 1 7-22, may also be studied.

4. Now the word of Jehovah came unto me, saying,

5. Before I formed thee in the belly I knew thee, a before thou camest forth out of the womb I sanctified the I have appointed thee a prophet unto the nations.

6. Then said I, Ah, Lord Jehovah! behold, I know n how to speak; for I am a child.

7. But Jehovah said unto me, Say not, I am a child; f to whomsoever I shall send thee thou shalt go, and whats ever I shall command thee thou shalt speak.

8. Be not afraid because of them; for I am with thee deliver thee, saith Jehovah.

9. Then Jehovah put forth his hand, and touched r mouth; and Jehovah said unto me, Behold, I have put r words in thy mouth:

10. See, I have this day set thee over the nations a over the kingdoms, to pluck up and to break down and destroy and to overthrow, to build and to plant.

:7. Behold, the days come, saith Jehovah, that I will o the house of Israel and the house of Judah with the e of man, and with the seed of beast.

28. And it shall come to pass that, like as I have watched w them to pluck up and to break down and to overthrow r to destroy and to afflict, so will I watch over them to d and to plant, saith Jehovah.

29. In those days they shall say no more, The fathers e eaten sour grapes, and the children's teeth are set on e.

30. But every one shall die for his own iniquity: every n that eateth the sour grapes, his teeth shall be set on e.

31. Behold, the days come, saith Jehovah, that I will e a new covenant with the house of Israel, and with the se of Judah:

32. Not according to the covenant that I made with ir fathers in the day that I took them by the hand to ng them out of the land of Egypt; which my covenant y brake, although I was a husband unto them, saith ovah.

33. But this is the covenant that I will make with the se of Israel after those days, saith Jehovah: I will put law in their inward parts, and in their heart will I write and I will be their God, and they shall be my people.

34. And they shall teach no more every man his neigh-, and every man his brother, saying, Know Jehovah; for y shall all know me, from the least of them unto the eatest of them, saith Jehovah: for I will forgive their in-ity, and their sin will I remember no more.

GOLDEN TEXT—*Each one of us shall give account himself to God.*—Rom. 14:12.

SILENT PRAYER—*I willingly accept the full respon-bility of my freedom in Christ.*

Enthusiasm is one of the mightiest forces in human e, a divine possession or inspiration of the human rt, whose influence is indeed an infusion of spiritual moral power. In short, enthusiasm is living faith. The meaning of "Jeremiah" is "exaltation of Je-ovah." Metaphysically considered, the name may be

said to typify spiritual faith's demanding that all
ligious thoughts be true in observance of divine l
Spiritual faith is the result of consecration of the
tire being—mind, soul, body—to the understand
and faithful observance of divine law. Jeremiah
the son of Hilkiah, "my portion is Jehovah."

The innate desire to do our part in working out
world's good is based on the conviction that the me
ing of life is found in service to humanity. We n
feel that we have a mission, that we have come into
world for the express purpose of accomplishing s
special task. Such a conviction as this gives ent
siasm. Jeremiah felt that he had been sanctified, e
before his birth, and had been foreordained to b
prophet to the Jews and to other nations.

Faith sees Truth in its highest interpretati
Faith has, therefore, the courage of its convictio
even though the outer consciousness of its posses
may be timid and shrinking. As our faith gr
stronger through practice or expression in our da
life, we lose timidity and the sense of inability to
our appointed work. By degrees we realize our fr
dom to express the Christ consciousness.

The real mission of the individual is to put his o
life in order before he attempts the reformation
humanity on a larger scale. "To whomsoever I s
send thee thou shalt go, and whatsoever I s
command thee thou shalt speak," is always true;
before we can be sent by the Lord to another, we m
be tractable to the will of the Infinite; before we
speak the words of God, we must develop the facu
of hearing them, as well as the organ of true spee
Divine words come from divine lips and, back of th
from the divine heart. "Jehovah put forth his ha
and touched my mouth; and Jehovah said unto me,
hold, I have put my words in thy mouth."

Our work, then, is to be begun in our own he
There we find the nations and the kingdoms that

"to pluck up and to break down and to destroy to overthrow, to build and to plant."

In the Scriptures "nations" are representative of regations of thoughts in the individual mind. The gious thoughts come in for first attention in the k of readjustment of the life in accordance with in- ive Truth. We have not kept our thoughts of God to the standard of spiritual perfection. We have ken the covenant by looking upon our body as sub- to disease and by thinking of ourselves as bound circumstances of adversity. Time after time the dren of Israel broke the covenant that they had le with God when they agreed to worship and serve n only. Each infraction of the law brought them ering or bondage.

The task of keeping a law that we do not under- nd, whose necessity or resultant benefit we cannot is not easy. But when our faith reaches the point ere we make contact with spiritual discernment, we ceive the new covenant of the truth of our being. see that the law is within us, and that its keeping hus within our control. We have but to work out salvation by discerning the truth of our nature and giving it constant expression.

On one occasion Jesus stated: "We speak that which know, and bear witness of that which we have n." The changeless conviction of his spiritual source he true "seed of man" with which the "house of el and the house of Judah" are to be sown.

When we set ourselves the task of ordering our gious convictions and of determining our standards what is praiseworthy, we find the Christ conscious- s making new arrangements of our mental concepts. haps we have believed in heredity. "The fathers e eaten sour grapes, and the children's teeth are on edge." Without understanding the underlying tice of hereditary influences, which the reincarnated l has called into being by its failure to keep the law a previous incarnation, we may have laid the re-

sponsibility for apparent tendencies at the door of na ural law. Since we recognize God in nature, we ar attempting by such reasoning as is here indicated t hold Him responsible for so-called injustice apparen in heredity.

The fact of the matter is that until we free ou mind from the bondage of sense by rising to the lov of the Christ consciousness, we continue in bondage t the law of the lower consciousness in which we ar immersed. In Christ the law of heredity is done awa with; every one who has gained this freedom willingl assumes the responsibility of his own conduct.

When faith in spiritual Truth becomes establishe in us, we gain clarity of vision. Eventually we dis cover the truth of divine law in our own heart. No only do we see that the power to discern Truth is in herent in the mind; we see also that it can be set int action and made to express our divine nature. We se that by understanding the law of our own being become free agents.

As free agents, we are solely responsible for ou own lives, and for what comes to us, since, in the firs place, we have sent out the essential substance of ou own thought in our living words.

We are free to think and to speak what we will Because of that freedom we are responsible for ou thoughts, for our words, and for all the increase—tha our thoughts and words have power to attract and to hold—of the substance of Being.

In the knowledge of the inner law of the Chris consciousness, let the peace that Jesus always pro claimed "be unto you." Knowledge of Truth bring peace. True faith (Jeremiah) commands, "Let Jeru salem [peace] come into your mind."

QUESTIONS

1. What is enthusiasm?

2. Explain the metaphysical significance of Jer miah in the individual life.

3. What lies back of the desire to do good to rs? Explain fully in what our true mission first ists.

4. What do nations represent in mind?

5. In what two ways are denials used to remove esirable conditions?

6. What is the connection between freedom and onsibility?

LESSON 12, SEPTEMBER 21, 1930.

Unity Subject—*Mercy.*

rnational Subject—*Jonah: The Narrow Nationalist Rebuked.*—Jonah 3:1-5, 10; 4:1-11.

n connection with the lesson, the entire book of h may be studied.

And the word of Jehovah came unto Jonah the second saying,

Arise, go unto Nineveh, that great city, and preach it the preaching that I bid thee.

So Jonah arose, and went unto Nineveh, according e word of Jehovah. Now Nineveh was an exceeding city, of three days' journey.

And Jonah began to enter into the city a day's ney, and he cried, and said, Yet forty days, and Nineveh be overthrown.

And the people of Nineveh believed God; and they aimed a fast, and put on sackcloth, from the greatest em even to the least of them.

). And God saw their works, that they turned from evil way; and God repented of the evil which he said ould do unto them; and he did it not.

But it displeased Jonah exceedingly, and he was 7.

And he prayed unto Jehovah, and said, I pray thee, O ah, was not this my saying, when I was yet in my ry? Therefore I hastened to flee unto Tarshish; for I that thou art a gracious God, and merciful, slow to , and abundant in lovingkindness, and repentest thee e evil.

Therefore now, O Jehovah, take, I beseech thee, my

life from me; for it is better for me to die than to live.

4. And Jehovah said, Doest thou well to be angry?

5. Then Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, till he might see what would become of the city.

6. And Jehovah God prepared a gourd, and made it to come up over his head, to deliver him from his evil case. So Jonah was exceeding glad because of the gourd.

7. But God prepared a worm when the morning rose the next day, and it smote the gourd, that it withered.

8. And it came to pass, when the sun arose, that God prepared a sultry east wind; and the sun beat upon the head of Jonah, that he fainted, and requested for himself that he might die, and said, It is better for me to die than to live.

9. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

10. And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night.

11. And should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?

GOLDEN TEXT—*Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.*—Acts 10:34, 35.

SILENT PRAYER—*The spirit of love in Christ Jesus frees me from the sin of condemnation.*

The story of Jonah is an outline of the mental action of every man or woman who has been spiritually awakened, but has not yet realized perfect freedom in the Christ consciousness.

With the awakening of the perceptive powers to the higher law, there comes to us a zeal or enthusiasm for Truth. We feel that we must impart our new understanding of life to others who have not yet become e

ened in equal degree with ourselves. However, own illumination is never complete in the begin-, since our measure of receptivity to Truth is at limited. Spiritual growth, like physical growth, gradual process; it comes as we prepare our mind our heart to assimilate the larger vision.

'he individual who is quickened to perceive the law ental action in his life and affairs, but who is still d in other respects by sense consciousness, im-ately wants to test the law on some one else rather on himself. Perceiving the result of negative ghts and their outworking in destructive or sen-deeds, he prophesies, either audibly or in his own d, that evil will come to those who are failing to rve the divine law. By thus expecting evil, he is following the divine law himself; he is not turning his whole mind, heart, and soul to the contempla-of divine love and infinite good.

'he meaning of "Jonah" is "dove." By this sign h should have been imbued with the gentleness and nlessness of perfect love. However, he had not de-ped the love of God in his conscious mind. e in the prophet was one of the deepest strata in subconscious mind. Only after he had undergone rrifying experience, with the emotional upheaval his unusual plight engendered, did he obey the e of love and warn Nineveh of its impending fate. When Jonah had worked up his courage to the t of pronouncing the warning to Nineveh, he ex-ed his word to be fulfilled literally. In doing he looked to the letter, rather than to the spirit, he law of cause and effect. He overlooked the ct of his word on the inhabitants of Nineveh. ct follows cause, but divine love seeks always to vert cause from evil to good, and so to avert unto-d effects.

When we insist on expecting the worst to happen urselves or to others, and refuse to take into ac-

count the goodness of infinite love so unmistakal
in evidence in our lives, we are untrue to our bet
nature, just as Jonah fell short in accepting the res
of his prophecy. He was not prepared to be tak
at his word. When the raven of disaster sounds
croaking note, the dove of mercy and peace is silenc

Nineveh, "exterior growth," may be said to typ
the seat of the natural, animal forces in the bo
consciousness. These natural forces are not to
destroyed, but must be reclaimed by instruction in t
higher law of life.

When the metaphysical student speaks the wo
of Truth in the expectation of seeing its immedia
literal fulfillment in his body or affairs, he is oft
disappointed. He then feels that the law is son
how at fault; that it will not work in his case. E
the law is at work, and his word has taken eff
in his subconscious mind. The natural forces ha
received the impression of Truth, and they are quie
changing the body cells and the mental habits to co
form to the new order.

We should persist in courage and faithfulness,
gardless of demonstration or of failure to demonstra
over our problems. In no other way can we pro
the presence in ourselves of unvarying law in acti

Jonah preferred death to the discrediting of
word. But God never says, "I told you so," to a
one. Prophecy "in reverse" is the pride of the natu
man, not of the Divine. God says instead, "Come
hither, and I will show thee the things which mu
come to pass hereafter." Our right answer to th
invitation is indicated in the next line, "Straightw
I was in the Spirit."

When we ascend, through silent meditation, in
the Christ consciousness, we come into touch wi
intuitive perception of Truth. We then see the i
pending results of our present actions and though
Divine foreknowledge is thus given to us for our gu
ance, and we prove the truth of the law of love

livering ourselves in accordance with the revelation us made to us.

On the personal plane the soul is bounded by time. looks forward or backward, ignoring the present oment of fulfillment as of no consequence whatever. et Jesus laid enormous stress on fulfillment. "This neration shall not pass away, till all these things be complished"—"The kingdom of heaven is at hand" "Today hath this scripture been fulfilled"—"One t or one tittle shall in no wise pass away from the w, till all things be accomplished." The present oment is the moment of which we can take imediate control. We can accept the now, and fill it ith the substance of true thought—mercy, love, clear ght, attentive hearing of Truth.

Shakespeare said that mercy is "mightiest in the ightiest," referring to kings and potentates who had ower over the lives of their subjects. But we, too, ave our mightiest phase of character—a soul quality eat enough and lofty enough to afford to be merciful. e can truthfully affirm: *"God in the midst of me is ightiest in the mightiest'; I can afford to be merciul."* Putting it more strongly, we cannot afford to unmerciful, or merciless.

When we indulge in merciless thoughts toward our wn or others' shortcomings, the prophetic quality in ur soul is powerless to avert the consequences of our wn cruelty. "Doest thou well to be angry?" The lfsame sun that caused the gourd to spring up in day, and to thrive and flourish, was potent to prosate the unbending head of Jonah with merciless heat. he law reacts without mercy on him who feels and nows no mercy.

When disaster comes to one whose mind is bent n working out the law without a clear understanding at divine love is an integral part of the law, one is ometimes ready to abandon everything. When the orm destroyed the gourd that sheltered Jonah, he gain wished for death. Throughout the story, Jonah

was a quitter, although he showed a certain st
courage in his various adventures.

To prefer death to the readjustment of one's li
and ideas shows either laziness or lack of imaginativ
activity. The best is always yet to come, provide
we make good use of the present. We need have n
fear. We can indeed rejoice in the thought tha
through the use of our intuitive perception of th
law we have been enabled to uplift and free the com
plex thoughts and functions of the natural man (tha
great city, Nineveh), or the so-called lower nature (th
vague thoughts that "cannot discern between thei
right hand and their left hand"), and to redeem th
entire soul into the glorious freedom of the Chris
consciousness.

QUESTIONS

1. What is the story of Jonah, from the meta
physical viewpoint?

2. Why is it easier to apply the law to anothe
than to ourselves?

3. What is the meaning of "Jonah"? In what wa
did Jonah fail to express the quality indicated b
his name?

4. What does Nineveh represent in the body con
sciousness?

5. What is the true purpose of prophecy?

6. Give instances of Jesus' teaching as the prophe
of the present.

LESSON 13, SEPTEMBER 28, 1930.

Unity Subject—*The Qualities of Godlikeness.*

International Subject—*Review: The Greatness of th
God-Fearing.*

Devotional Reading: Psalms 8.

GOLDEN TEXT—
The fear of Jehovah is the beginning of wisdom;

good understanding have all they that do his commandments:
is praise endureth for ever.

—Psalms 111:10.

SILENT PRAYER—*By the law of true understand-g I am given dominion over the works of God.*

Since God is infinite, His manifestations in the ysical world are countless in variety and degree. human character likewise the qualities that spring om recognition of God as the motivating truth of e may be said to be unlimited. The lessons of this arter show the development, through expression in e mind, heart, and daily life, of certain qualities of vine goodness.

In Lesson 1 we trace the growth of faith in the ality of the inner law. Abraham typifies the faculty faith expressing through the I AM in each individual. hen man awakens to the fact that his true nature spiritual and that he governs and directs his own e by innate Principle, he may be said to have come the second birth. Understanding then dawns on m that he is an exponent of unvarying law, rather an the creature of chance or fortune that he has therto supposed himself to be.

When faith is called out of the material concept life and is centered in spiritual substance, the power Infinity becomes one with it. The man who is ving up belief in materiality, to enter on the quest r the truth of Being, does not grasp the magnitude the law of mental power. He knows not "whither goeth" in the beginning, but as the conviction grows his mind that "with God all things are possible" perseveres faithfully in his efforts to live by the uth that he perceives. In the end he becomes a iend of the law by working habitually in harmony th its suggestions, as Abraham became "the friend God."

Lesson 2 treats of the transforming power of love

in the soul. Jacob, the "supplanter," on the materi plane represents personal selfishness, which tries t safeguard the interests of the personal, or lower, se by either lawful or unlawful methods.

The vision of the all-forgiving mercy and love o God supplies the impetus needed by the mind in i task of self-mastery. By recognition of the body a an heir to Spirit equal with the intellect, the enti man becomes amenable to the true law. The touc of love releases the grip of the natural self on th heart, and quickens in this self the living Truth, unt it eagerly gives to God of what it has received fro Him. Knowledge that it receives from the Fath only love causes it to give love in return, thus ove coming all fear of the law of cause and effect in th realm of sense.

Lesson 3 explains the development, into the co sciousness of ideal Truth, of the mind that has bee bound by sense concepts. High ideals in the min can find expression only in spiritual understandin freedom from the claims of sense cannot be achieve by violent or destructive methods.

By concentration on the divine ideal, life is rescue from the negative realm of appearances, as Mos was lifted out of the water. When we feel that G is indeed with us, we grow in courage to do wh previously has seemed impossible to us.

Lesson 4 gives the secret of spiritual overcomin The ideals of the mind must be united with faith God as the one Power and the one Presence in th universe, in order to develop well balanced judgme and discrimination.

Keen spiritual perception, joined with wisdom, ca free our higher thoughts from all unrest and lack poise arising from the dominion of sense consciou ness. Jael freed the children of Israel from subje tion to Sisera. In like manner we, by giving our enti loyalty to Truth, may open our mind to divine intu

and may receive unerring guidance in right con-
at all times.

esson 5 gives a resumé of the experiences of the
when, through lack of spiritual understanding,
rns to the resources of sense instead of to God.
satisfaction of heart is to be found only in what
herently true; that is, in the reality of Being.
ghts that are spiritual in origin may become so
ured by association of sense consciousness that
original character is changed. The soul's true
e is for God and for Godlike thoughts and ideals.
uth represents the enduring nature of even hu-
love when it is founded on understanding knowl-
. Human love is raised to divine love by its
ngness to leave the unreal for the real; to go
ever love may lead, and to be steadfast and true
ideal of devotion.

esson 6 gives in outline the growth of the soul
vine grace through following the guidance of in-
ve Truth. Worry and fretfulness dull our per-
on so that we cannot hold our faith faculty in
xpectant and receptive attitude that is necessary
der to perceive Truth. Cheerful compliance with
law by speaking the word of Truth to the sub-
cious mind brings the conscious mind into touch
the intuitive faculty, or the inner voice.

Iannah represents the mothering quality of the
l, which watches over and guards the thoughts and
them to serve the body by opening all its avenues
e light of Spirit.

esson 7 explains the spiritualizing of the will by
ciously uniting the will of the individual with the
of God. Freedom comes to man through the
ely enlightened use of the will. In every crisis,
will should turn immediately to God for guidance.
rue humility expresses its power through patience
steadfastness. Personal willfulness, when un-
ked, destroys the better and nobler impulses of
, which spring from love.

We can learn to do God's will by obeying the la of mind action. We find our true peace when w by the path of silent meditation, enter the chamb of intuition. When we consciously will the good ar shape our actions by our will, we are brought to kno the good. In no other way can we be sure of wh is God's will in our life.

Lesson 8 treats of human love and divine lov Human love is the subjective craving of the soul receive the love of others; divine love is the selfle yearning of the soul to express love to others. Th two phases of love are united in the soul. They a two aspects of the divine impetus, or the life energ and as the magnet is drawn to the lodestar by th irresistible attraction of such properties as are co tained in itself raised to a higher vibratory rate, is human love raised to divine love through the pow of the Christ. "The soul of Jonathan was knit wi the soul of David."

In Lesson 9 we have an explanation of the wo of the prophetic instinct in the mind. The understan ing first awakens to the fact that the forces of min and body are under the dominion of unchanging spi itual law. Amos represents the conscience as it direc the natural forces of mind and body. In the beginnin he was not a prophet, or the son of a prophet, but shepherd. Conscience, likewise, does not perceiv until it receives inspiration from Spirit, the unerrin course of action that should be followed to insure peac

Conscience has not always played a commendab rôle in the history of the human race. It has ofte led to deeds of cruelty, because it has been founde not on understanding, but on personal conviction right. The natural man cannot know God, and th conscience that is based on personal understanding apt to be extremely fallible. The prophetic instin functions properly in the mind when it receives divi inspiration and imparts it to the consciousness.

Lesson 10 teaches the significance of the quali

loyalty to divine law. Our first understanding of e higher law of our being is limited, but we grow self-mastery and self-control as we hold fast to our ncept of Truth. By complete consecration to the ner law of Spirit, the faculty of intuition is enabled, enever the need of guidance is felt, to perform its e function as indicator of the right course of action be followed.

The regenerative process by which we gain free-m from sense bondage is hastened by complete de-tion to and reliance on the law of true Being. Josiah, his zeal for God, reinstituted the observance of e Passover in Jerusalem. In like manner we, by gning ourselves with divine love, learn to govern r life according to the law.

Lesson 11 deals with the enthusiasm that becomes living faith in the heart. Faith of this nature is urageous because of its conviction that it is based Truth.

The duty of every individual is first to put his own e in order before attempting to fulfill a mission to hers. The divine law must be consciously in action us before we can know the nature of its working ith any certainty.

In Lesson 12 we are taught divine mercy. As Jonah rsisted in justifying his personal viewpoint, even ter repeated manifestations of the law of divine good-ss had proved his fallacy, so does the personal con-iousness cling to the sin of condemnation by which seeks to establish its own freedom from responsi-lity.

The habit of observing in the lives of others the action of their noncompliance with divine law, and overlooking similar reactions in our own life, is human failing. The personal consciousness feels at blame must be fixed before anything can be done remedy the condition that requires to be changed.

The constructive teaching of Jesus Christ is, Neither did this man sin, nor his parents: but that

the works of God should be made manifest in him. The gentleness of divine love seeks always to build up rather than to tear down; it seeks to remove, not to fix, blame.

Love regards not the letter of the law, but the spirit; not the literal fulfillment of prophecy so much as instruction in the true law of life.

As love in action, mercy is the mightiest quality of the soul. Man, the son of God, has dominion over the works of God. First, he gains dominion over himself; afterward, he is empowered, by virtue of self-control, to show mercy to others. By keeping the two great commandments of the law, man himself becomes truly great.

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SILENT UNITY

e image and likeness of God, im-nted in me from the beginning, is my light and my understanding.

he Society of Silent Unity, founded more than thirty-years ago, is the healing department of Unity School, stering to those who need help without seeing them.

ur purpose is to aid through prayer all persons who, ng faith in the power of God, ask for help.

ur temporal needs are met by the freewill offerings of e to whom we minister. "Give, and it shall be given you; good measure, pressed down, shaken together, ing over."

ur Silent Unity group numbers some ninety consecrated ers who are devoting their lives to God's work for anity. They are proving daily that physical, financial, al, and spiritual difficulties can be overcome by right-prayer. Even though everything else may have failed ray *with* you, for we have faith that "with God all gs are possible."

Ve pray *with* you and will also instruct you how to pray e Father in secret in order that you may help yourself. t Unity is praying always, and your coöperation in er is of mutual benefit. Do not hesitate to write to us elp because your problem is personal. All correspond-is confidential.

ive your full name and address. Address your re-t to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

HEALING THOUGHT

September 20 to October 19

The image and likeness of God, implanted in me from the beginning, is now through Jesus Christ made manifest in my mind and body, and I am healed.

Genesis gives two accounts of the creation of man, the first creation by Elohim and the second by Jehovah. A right understanding of the processes of mind in bringing forth its children enables us to perceive perfect harmony between these apparently conflicting accounts. The first concept of mind is ideal, and the second is the outer expression of that ideal. The Elohim, or God-mind, creates a spiritual man, in whom are conceived all the attributes of its Source. Next Jehovah-God, or God-mind identified as I AM, *forms man in substance, "dust of the ground."*

Jehovah I AM *breathes the breath of life into Adam, who names the animals (elemental life forms in which he exists) and becomes cocreator with Jehovah-God in bringing forth his own perfection.*

PROSPERITY THOUGHT

September 20 to October 19

The image and likeness of God, implanted in me from the beginning, is through Jesus Christ made manifest in my unfailing prosperity.

The image-and-likeness man is God's idea of man, a man spiritually conceived and in whom are implanted the dominion and power necessary to bring forth the perfection of his Father, God-mind. "Ye therefore shall be perfect, as your heavenly Father is perfect," said Jesus.

The whole human family is symbolized by the prodigal son, who has taken his inheritance and gone into a far country, or state of mind. But when a famine arises in that far country, the result of separation from the parent supply, then the son remembers the Father's abundance and determines to return to Him.

As Jesus was restored to the consciousness of the perfect God-man, so can we through Him be restored to divine prosperity.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

YOU HAVE been praying for my daughter, and I am g to report her progress. She has had no more fainting sp and no trouble so far this winter with her tonsils, and has gained fourteen pounds. She joined with me in daily use of the prayer that you sent, and we know that G is guiding and protecting and caring for her. God bl every Silent Unity worker.—*Mrs. L. B., Springfield, Mo*

I WROTE to you less than a month ago, asking prayers for my little son, who had been ill and had lost hearing. When you answered you asked me to report wit thirty days, but it doesn't seem necessary to wait that lo since the boy's health and hearing are good now and y may discontinue prayers. One of Eldridge's ears opened morning after my letter was mailed to you, and hearing turned in the other ear ten days later.—*Mrs. E. M. G., A land, Ore.*

TWO YEARS ago I had an examination and found my g bladder filled with gallstones. The doctor said that th could be removed only by an operation. I asked you help. My health began to improve, and for more than a ye I have felt like a different person. I wrote to you of my i provement. One day this week I called in the doctor. I h

splaced a vertebra in my spine and in treating me she ted if I had had an operation. I said, "No. Why?" She d, "Well, a year ago you had a pocketful of gallstones, l now I find no trace of them. I never saw you look bet- than you do now." Oh, how thankful I was for that tement! I did not tell her, for I knew she might not lerstand that the Great Physician had been at work in my ly temple.—*Mrs. J. B. G., South Bend, Ind.*

SENT you a telegram March 21, 1930, asking for prayers my son, who was very sick and who was fighting an at- k of what the doctor called spinal meningitis. A spinal icture had been taken and the laboratory test showed ty pus cells.

Two hours after the telegram had been sent he began to ain consciousness and his hearing began to return. An ir later the doctor called, and he was greatly surprised to the change. My son has continued to improve and is k in school again. I thank God and also Silent Unity for ing my boy.—*A. A. F., Englewood, Colo.*

VANT to tell you that my healing, for which you have n praying, has been accomplished. It came about so urally and so quietly that I was unaware of the change. ave no way of telling just when the restoration took ce, but a physician has assured me that all trace of dis- e has vanished.

Having experienced personally such a revelation of ine power, I shall redouble my time at prayer for the efit of others as well as for myself. I now realize that at things may be accomplished through the power of th in Jesus Christ.—*S. S., Seattle, Wash.*

Y HEALTH demonstrations are marvelous to my ends. I am regaining youth and strength. I thank God ly for all that He has done for me, and especially for lead- me to Unity.—*F. M. R., Los Angeles, Calif.*

VERAL weeks ago I telephoned to you for help for my ther's dog that was very ill. The dog had not been free m fever for a month, had not eaten anything for several s, and was too weak to walk. Within a few hours after I phoned to you the fever left him; he ate heartily, and med strong and playful. His eyes, however, grew worse l he seemed almost blind. I continued to hold the thought

that you gave me and the dog is now perfect in every w This demonstration has meant much to my brother and wife, who are just beginning to study Unity. I inclose a offering. God bless you.—*M. M. A., Kansas City, Mo.*

FILLED WITH PLENTY

AT THE time I wrote for my bank I had been in the sa position for two years and had received no raise, and m work was under most negative conditions. Bills had a cumulated and each month things seemed a little harder. knew God was my supply, and used my affirmations ma times daily—when arguments, hard words, and unhap things came up—and felt that God was the way. La month, while using my bank drill faithfully as directed, was called into the office and told that I was dismissed. was to get a month's salary and a recommendation. At fi I felt rebellious, but after I got home I had the realizati that it was God's way and that, instead of worrying at bei without work during the holidays, I should thank God a rejoice that it was just an opening for something bett Within the next week I had a new position at more mon and in harmonious conditions, and with most wonderf possibilities. It is in social-welfare work, where I can ma practical demonstrations of Truth.—*M. F. B., Los Angel Calif.*

JUST A word of appreciation with reference to your pro perity bank drill. I have used a few of the prosperity ban and just finished using one a few days ago, and in passi I may say that I have enjoyed better health, have had a ha pier state of mind, and have been given all the work I cou possibly handle, since I commenced to use your prosperi banks. I can well recommend them to any one who fails t get out of life all that is rightly his. I trust that this ma be an inspiration to some one who has never tried the pro perity bank plan.—*E. H. G., Fargo, N. D.*

I HAVE saved $3 in my bank for the subscriptions that ordered, and I have the greatest news to tell you. From th day we began to practice the prosperity bank drill my hu band started selling his merchandise, and he has had th best month and received the largest commission check tha he has ever had. Our home life is running more smooth

in every respect we have been blessed and prospered. 'rs. E. S., *Portland, Oregon.*

HE SHALL HAVE ABUNDANCE

OUPLE of days ago I opened my prosperity bank and nd that it contained $8, which I am inclosing as an ring to be used as you think best.

I want to continue with the bank drill, for I find that practice of it and the habit of regular giving are helpful ll my affairs.

Unity teachings have been a blessing in my home ever e I first became acquainted with them.—*M. R. M., neron, Mo.*

VROTE to you a short while ago for a prosperity bank, asked for prayers that I might rent my house. I got bank and started the drill, and in less than a week er I got the bank my place was rented. I thank God you for my wonderful prosperity.—*Z. A., St. Louis, Mo.*

IND that, whereas I had hoped for bigger lumps of prosity, we are blessed with so many smaller things that k out constantly to our good that we do not always ognize them, so I have grown to watch for them and ckly give thanks for every help. We have been able uy a house of much better kind than we had ever hoped have, and have had many other advantages come quite urally that would not have seemed possible a while ago. eel very thankful to God and to Unity.—*G. W. P., Narth, Pa.*

SHOULD like to say that, since using my last prosperity nk, my husband has had an increase of salary, in face the fact that wages are being reduced and many men out of work in this locality. He also has prospects of vancement. Words cannot express to you the help that ur work has been to us. One particular quotation of ripture used in a copy of *Unity Daily Word,* "Bring forth uit with patience," has become very useful as I have rned to apply it in countless situations. Demonstrations e coming thick and fast, showing what can be accomshed if one seeks first the kingdom of God and His ghteousness. Some day I shall try to write to you of e wonderful way in which Unity was first presented to

me and how my life was saved by the knowledge bro to me by your booklets.—*Mrs. E. F. W., Minot, N.*

SUFFER THE LITTLE CHILDREN

I FEEL so happy that I must sit down and tell you ab it. My little boy, who is eight years old, skipped the 3B cl in school and was put in with the 3A. He is very bri in reading and spelling, but when he had to do his mu plication tables he couldn't quite grasp them, so one I said to him, "I've read in your *Wee Wisdom* that ot little boys and girls couldn't do some of their work in sch and they just said 'The Prayer of Faith.' Won't you it?" He said he would, so I cut out "The Prayer of Fait and told him to put it on his desk where he could see when he came home he was very happy, because he missed only three out of all his tables from two to t and he said, "Mamma, I just kept saying my 'Prayer Faith.'"

Oh! I was so happy to think my little boy knew w it is to have faith in God.

The other day the teacher sent for me, and you c imagine how proud and happy I was when she told me th his marks were far above any other child's in the scho I then told her about his saying "The Prayer of Faith and she was very much pleased. Yesterday he came ho all excited, and said he had missed only one out of all h tables. He said, "Sometimes I would get stuck and all could think of was, 'God is my health, I can't be sick.' W that all right, Mamma?" I assured him that it was, b cause Jesus knew what he meant, and if he was well couldn't make any mistakes. I praise and thank m heavenly Father for all His goodness to me and min —*Mrs. I. D., Cleveland, Ohio.*

BRING YE THE FULL TITHE

SINCE I started tithing and using the prosperity ban drill my income has exactly doubled. The study of Unit teachings has brought me great satisfaction and pleasure —*Mrs. A. D. P., Philadelphia, Pa.*

I AM INCLOSING my tithe for April. I had be promised a raise in salary, and when I got my pay th 30th I found the raise was just double what I had expecte

o be. I am more than thankful and appreciative.—*Mrs. K. R., Honolulu, Hawaii.*

NCE I received my prosperity bank I have received 8 from an outside source. This I believe came to me a special blessing, and I am thankful for it. One tenth this amount I am returning to further the cause of ctical Christianity: one half locally and the other half you.—*Miss R. D., Shreveport, La.*

SEARCH THE SCRIPTURES

CLOSED you will find my sixth lesson and love offering. ave studied this lesson carefully and tried to do as you gested in your kind letter, and I have found this lesson best yet. I can truly say, "*I am a new creature in Christ us,*" for I am a different person since coming into Truth l my friends notice it. I am going to review all the les- s; every time I look them over I receive new ideas, which n trying to put into practice.—*Mrs. H. E. M., Ione, Calif.*

WISH to take this opportunity to thank you most sin- ely for the help that you sent me in the study of the eat Demonstration." Your letter cleared up for me stions that have always puzzled me. I feel now that I e gained a real insight into the fundamentals of Unity chings. Moreover, I appreciate the chance I am having follow up this correspondence course. I truly must study nderstand, but when that understanding does come it is eal inspiration and comfort. When you correct my papers l return them to me, I find that I obtain another lesson m the corrected papers, for your added suggestions are ays extremely helpful.—*Mrs. W. T. M., Seattle, Wash.*

MY HELP COMETH FROM JEHOVAH

HEN I started reading Unity literature a year ago, my nd was continually in a state of distress and I seemed ged in by despair. I was given copies of *Unity* by a end and the more I read the clearer my mind became. siness worries cleared away and many blessings ensued. m always glad to receive *Unity* and *Weekly Unity.*

I inclose a love offering.—*Mrs. E. H. S., Neodesha, Kans.*

MY HUSBAND never read much until I sent for *Christian Business* for him. He likes *Christian Business* so much that he occasionally takes one to his boss. He has been promoted to foreman, though he doesn't know how much of a raise he will get. However, we are trusting the Lord for that.—*Mrs. B. H. T., Erie, Pa.*

THIS HAS been the best year of my life and it is largely due to Unity. I cannot tell you how much the books, "Lessons in Truth" and "Christian Healing," have meant to me and to friends to whom I have loaned them. I have them marked for rereading, and I go over them again and again lest I miss something.—*R. M. M., Asheville, N. C.*

A FEW YEARS ago I began praying to know the Truth, the Truth that sets one free. A friend handed me *Unity Daily Word*. I had never heard of Unity before. I had just the one little book, but I read it over and over and over, and then I found *Weekly Unity*. God sent me your literature in answer to my prayers.—*Mrs. A. B., Malvern, Iowa.*

YOUR LETTERS have breathed to me courage, happiness, and joy unspeakable. They have been more than letters, they are sermons bidding me to know that God is at the center of my being. How I thank you for that thought!

I have been benefited by the drills and the use of the three prosperity banks received. God's blessings have continually come to me and many problems have been solved. The book, "Heal Thyself," purchased by my mother, is a jewel in our home.—*B. L., New Orleans, La.*

FATHER, I THANK THEE

I TAKE this opportunity to say that Unity's coöperation with me in prayer has been the most wonderful thing that has entered my life, both in my business and in my home. Kindly continue with me in prayer.—*H. W. H., Berkeley, Calif.*

I WROTE asking you to pray with me that my son, who is a college student, would pass his examinations with credit and be enabled to complete his sophomore year. I am very grateful, and I take pleasure in telling you that our prayers were wonderfully answered. My son is able to complete his school year.—*G. C. E., Denver, Colo.*

FIELD-LECTURE NOTICE

THE GREAT world change that is now upon us demands a new outlook in the field of religion and religious instruction. Unity School, in eeting this demand, offers a message of vital Truth o all humanity—that Truth which has been proved s the answer to the searching soul.

It has been revealed to us that there is a way to ender a new service to the seeker after Truth. It as been shown to us that the most valuable means f instruction lies not in lecture work alone, but in he phase of the work that embraces, on the part of he individual, definite study and application of the rinciples taught. The value of closed-class work has een emphasized, and out of this revelation has come he course known as the Absolute Science of Truth, ow being given by Ralph E. Boileau in the larger ities of the United States.

The term "closed class" is not meant to imply that he class work is closed to any one who may be seeking the Jesus Christ message of Truth. However, it as been proved that more effective work is accomplished where a group of people definitely consecrate themselves to carrying through a program of study and development, free from the negative thoughts and opinions and objections that often arise in public gatherings at lectures. Such a consecrated group, devoting themselves to building up in themselves the Christ consciousness, can not only lift themselves free from the negations and inharmonies peculiar to the race thought, but they can raise the consciousness of the whole community in which they live.

The course on the Absolute Science of Truth is now being given by Mr. Boileau in the form of eight or ten open lectures, followed by closed-class instruction in which each member of the class registers for enrollment and thereby agrees to follow through with

the seven consecutive lessons in the course. This class work has been given recently in Jacksonville, Fla., Detroit, Mich., and Cleveland, Ohio, with very gratifying results. More than thirteen hundred students have taken this class work, and the files in the Field Department at Unity contain hundreds of testimonials of the blessings received from this course of study. Following are a few extracts from unsolicited letters of class members:

No monetary value can be placed upon this course. It is far superior to any that I have ever taken, even in practical religion. Your teaching is clear, direct, and definite, and is presented so that any one can understand it. My offering is but a love offering, and is in no way a measure of the value of the course to me.—*Mrs. L. S.*

It would be impossible to tell you just what the course has meant to me. It has shown me that there is but one Way. I have taken a number of courses that were very fine, but the vital point was always just lacking. There was never a real working basis to these courses. To me Unity offers that which satisfies and inspires me with a real desire to follow the teaching.—*A. I. S.*

It has been decided that this registered class will be an established feature of Mr. Boileau's work hereafter, and the following itinerary has been arranged for the work to be done this fall:

Cincinnati, Ohio, Sept. 16 to Oct. 5; Washington, D. C., Oct. 14 to Nov. 2; Minneapolis, Minn., Nov. 11 to 30; Chicago, Ill., Dec. 4 to 21; Seattle, Wash., Jan. 5 to 25; San Francisco, Calif., Feb. 3 to 22; San Diego, Calif., March 3 to 22; Los Angeles, Calif., March 31 to April 19.

Unity students are urged to help spread this vital message of Truth as a means of ushering in the kingdom of God on earth. The Field Department welcomes inquiry about this work, and will be glad to have the coöperation of every individual Truth student, as well as of center leaders.

It is generally true that "a prophet is not without honor, 'e in his own country, and in his own house." The case E. V. Ingraham, however, is an exception. After a lec-'e tour of many months throughout the West, Mr. graham returned to Unity headquarters, and received a 'ous welcome. Unity workers love to hear Mr. graham talk about the silence, a subject of which he is ster. His book, *The Silence,* explains in detail this ef-tive form of prayer.

Some one received Lowell Fillmore's book, *Remember,* an Easter gift, and that was the beginning of an interest Truth among the inmates of a certain home for aged ple. The one to whom *Remember* belongs shares it by ding it aloud to others of the home, and now this up has set aside two evenings of the week for reading ity literature. Just a little Easter gift!—but it set motion a mighty current of good.

What do you talk about? Hard times? Ill health? me? Or do you speak of happiness, health, and faith? e words that you utter affect your hearer, and they also ct upon yourself. Guard your words. Speak construc-ely. The aim of the *Good Words Club* is to help you watch your thoughts and words. If you will write to secretary of the club, you will receive the necessary tructions for enrollment.

Editor Whitney goes about the Unity office with a beam-smile these days, and we suspect that he is rejoicing r the completion of his new book, *Creed of the Dauntless.* rejoice with him, and, while we welcome his new book, are not forgetting a booklet that he gave us some time , called *Beginning Again.* This little booklet is an piration to any one who is trying to blot out past mis-es, and start anew for the kingdom.

Once a week at Unity headquarters Charles Fillmor teaches a large Truth class. The lessons studied in th class are identical with those outlined in the home-stud course offered by the Unity Correspondence School Depart ment to outside pupils. A letter addressed to this depart ment will bring you the details about the course.

The closed classes following R. E. Boileau's lecture cam paigns in Jacksonville and Detroit proved to be a marke success. In each instance there was a large enrollmen and the general atmosphere was one of sincere intere and enthusiasm.

Some authors speak so earnestly and so directly to the readers that a sense of friendship is established, equal a most to personal acquaintance. This is the case with Emilie Cady, whose books, *Lessons in Truth* and *Miscell neous Writings*, are so widely read. These books are shi ing lights along the pathway of Truth.

Mothers find Alice L. Ruth's book, *Truth in the Home*, practical aid in solving their everyday problems. It hel them to bring about harmony in the home, to receive jovf service from the children, to meet wisely the difficult situ tions that come up in the affairs of every family.

Weekly Unity readers should watch the "Some O Prayed" page. Special articles are printed to stimula the faith of our subscribers, and we feel that our conce trated effort is bearing fruit in the strong testimonia sent in to us by our readers. The "Some One Prayed" pa may give an experience that just fits your needs, so wat for it every week.

"Life is immanent. It is crowded with gifts; it athrill with the vivacity which marks beginnings. Forev youthful is the soul, courageous, and glad." These insp ing words are found in *Selected Studies*, by Imelda Shanklin. This book has a message for every sincere seek of Truth.

Not long ago a mother said, of *Child Unfoldment*, th it had meant more to her in guiding her little girl th anything else that she had ever found. This book, by Edi Kinley and Francis J. Gable, was intended to assist Sund school teachers in their work of training children. Howeve it is an inspiration to both teachers and parents.

Another letter from the school in Mexico. We rejoice hear of the progress that the pupils are making in Truth. well Fillmore's book, *Remember,* is being used in con- ction with the study of English. The letter says: "They e the chapters very much, and we are trying to get into e true spirit of the lessons." *Wee Wisdom* and *Weekly nity* are used by other classes in their work of transla- on. God bless these "Translators of Truth."

In *Heal Thyself,* by Ruthanna Schenck, we read that ery healing prayer should begin with meditations that ing mental and physical rest. Among the meditations ggested are these words: "I am resting, resting. . . . y thoughts are thoughts of peace and quiet. I am letting , letting go." To let go of confusion and materiality, d center the thoughts upon Spirit, is the first step in complishing a healing.

It is said that the Bible, the world's best seller, is inted in 623 languages and dialects. And speaking of bles, Unity School sponsors the Standard American edition the Nelson teachers' Bible, which contains the very best ble helps, including concordance, dictionary, and maps.

From time to time Unity's books for children are re- ewed by the National Story League, of Wichita, Kansas, d we were gratified recently to read their interesting mments on *Little Susie Sleep Ears.* Six departments nction in the National Story League, and we believe that ey are doing a great work in fostering an appreciation good literature.

If you had always been accustomed to wealth, and you ddenly found yourself reduced to poverty, would you ve the faith and courage to go on, and try to rise above e adverse conditions? That is what one woman did, d the story of her success is recorded in a booklet, en- tled, *Caroline Napier.* Incidentally, this woman now has e of the largest music schools in New York City.

A feature of the Silent-70 work is that of supplying ruth in Braille to institutions for the blind. This depart- ent has furnished 307 copies of *Lessons in Truth* and 307 pies of *Finding the Christ,* printed in Braille, to insti- tions and to individuals who have no access to institu- ons. Interested friends contribute to the fund main- ined for supplying this literature. The desire of the epartment is to produce *Christian Healing* in Braille.

"In Alphabet Land," by Alfred I. Tooke, is a delightful new feature that will appear regularly in *Wee Wisdom* magazine, beginning with the September number. Each chapter appeals to the child's imagination, and at the same time teaches him how to spell simple words. We believe that this series, which is written for very young children will rival "Blanche's Corner," so popular with older ones.

The James Allen books have rightly been called "books of power." Each is rich in thought and vibrant with interest. You cannot read them without feeling an intense desire to put their teaching to work in your life. Their titles are, *As a Man Thinketh, Morning and Evening Thoughts, Out From the Heart,* and *Through the Gate of Good.*

"Things To Be Remembered" is a regular *Weekly Unity* institution, but these articles sometimes find their way to other fields. Two of them recently appeared in the Christian Home, a semi-monthly family and religious paper published in Council Bluffs, Iowa. Lowell Fillmore's letter of appreciation also found space in their columns.

The leading article in September *Christian Business* is one of unusual and timely interest. Its title is, "What Right Salesmanship Means," and its author is Thomas L. Masson, nationally known as the former editor of "Life." The September number will also contain the finish of an interesting two-part story, "Love Conquers Fear."

We have had a hint that the September issue of *Unity Daily Word* contains some very interesting features, especially its poems. "Unshaken," "My Body is a Temple Rare," and "Heaven's Timepiece," are all suggestive of rich and helpful ideas. Don't miss this inspiring number.

UNITY PERIODICALS

Read, Study, and Apply Unity Teachings, To Live Happily

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Christian Business—Puts Truth into business
Unity—Devoted to Christian healing
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk

Single copies, monthly periodicals, 15 cents; *Weekly Unity* 5 cents

Yearly subscriptions, $1.50.

Unity Books and Booklets

BEGINNERS

Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Getting the Clear Realization		.25
Lessons in Truth	cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	cloth	1.00
Miscellaneous Writings	Italian, French, German	.75
Unity's Statement of Faith		.10

HEALING

Christian Healing	cloth	1.00
Christian Healing	French $.75; German	1.00
Divine Remedies	paper, $.75; de luxe	3.00
Divine Remedies	French	.75
Heal Thyself	cloth	1.00

PROSPERITY

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THE SILENCE

Book of Silent Prayer		.50
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The Silence		.50

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Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
Unity Tract Index		.50

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*Latest Unity Publications

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BOOKS

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UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

UNITY CENTERS AND CLASSES

This partial list is for your convenience. The listing
center here does not necessarily mean that we indorse
terpretation of Christian principles.

ALABAMA

Birmingham—Unity Cen, 411 Farley bldg
Mobile—Unity Cen, 102½ Dauphin; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, 227 W Monroe

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Cen, 14 S Second
Berkeley—Unity Cen, 1822 Milvia
Fresno—Emilie Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 109 A So Central
Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R B Salmon, 1316 Cherokee
Inglewood—Unity Truth Ministry, 426 E Queen
Ione—Unity Circle
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 337½ S Hill; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 734 W 7th; Fowler Bros, 747 S Bdwy; Advanced Thought Bk Sh, 816 W 8th; New Thought Bk Cen, 313½ W 6th
Modesto—Unity Reading Rm, 1324 11th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Cen, 1150-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co
Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt
Redlands—Leona Ballou, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 Sixth
San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Home of Truth 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American Hall; Unity Cen, 1182 Market
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrelaga
Santa Cruz—Truth Cen, 151 Garfield
Santa Monica—Unity Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic Temple
Sebastopol—Unity Cen, 501 Petaluma
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Tulare—J F Manning, 258 North N
Van Nuys—Unity Cen, 14424 Friar
Whittier—Meta Bk Shop, 521½ E Phila

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg
Denver—Publication Bk Store, 514 Herrick Bk Co., 934 15th
Pueblo—Unity Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin
Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 L, NW

FLORIDA

Daytona Beach—Unity Cen, 132 S Olive
Jacksonville—Unity Cen, Seneca Hot
Lakeland—Unity Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th
Orlando—Anna M Nicholson, 417 La
St Petersburg—First Unity Church, 6 Ave S
Tampa—First Unity Soc, 222 W Lafa
W Palm Beach—Soc of Prac Christ 600 S Olive

IDAHO

Boise—Unity Cen, 517 N 10th
Twin Falls—Gertrude H Tracy, 328

ILLINOIS

Chicago—Unity Fellowship, 64 E Ja blvd; Unity Soc, Capitol bldg; of Truth, Lake View bldg; Science College, 1414 Straus bldg; Cen (colored), 4307 S Mich
Hubbard Woods—Mary Atwood, Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, Stewart bld
Springfield—Lawrence Cen, 227½ S
Waukegan—Church of Light, 1025 lawn

INDIANA

Indianapolis—Unity Cen, Kresge bl

IOWA

Cedar Rapids—Unity Cen, 318½ S
Des Moines—Unity Cen, K P bldg
Sioux City—Unity Cen, Davidson bl
Waterloo—Unity Cen, Lafayette bld

KANSAS

Kansas City—Unity Cen, 747 Minnes
Topeka—Unity Cen, Jayhawk Hotel
Wichita—Life's Harmonies Truth 2221 E Central

KENTUCKY

Lexington—Unity Cen, 151 N Bdwy
Louisville—Truth Cen, Martin-Brown W K Stewart Co, 425 S 4th; Truth Cen, Weisenger-Gaulbert bld

LOUISIANA

New Orleans—Unity Soc, 2000 Caro
Shreveport—Unity Class, 1196 Louis

MARYLAND

Baltimore—Unity Cen, 10 E Frankli

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Club, 25 Huntington; Home of T 111 Newbury; Old Corner Bookstor Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 High
Detroit—Unity Cen, 5057 Woodward
Flint—Unity Cen, 1019 Beach
Grand Rapids—Ida Bailey, 61 Sheldo

azoo—School of Christianity, 209 W
ton
Oak—Unity Cen, 110 E 5th

MINNESOTA

h—Unity Cen, 215 W 2d
apolis—Unity Cen, Lafayette bldg; M Barrett, 1007 Nicollet; Unity Soc, mouth bldg
ul—Unity Cen, Globe bldg; Barbara twig, Degree of Honor bldg

MISSOURI

—Unity Cen, Miners Bank bldg
s City—Unity Lib, 913 Tracy; Unity ding Rm, Waldheim bldg; Unity Cen, ell bldg; Emery, Bird, Thayer; Unity (colored), 2216 Brooklyn
seph—Unity Cen, Empire Trust bldg
ouis—Unity Cen, Kings-way hotel; t Divine Science Church, 3517 Wyo- g; Pearlstone Ptg Co., 905 Lucas

MONTANA

an—Unity Cen, 301 S Black

NEBRASKA

ln—Unity Soc, 1548 O st
a—Meta Lib, Patterson bldg

NEW HAMPSHIRE

hester—Home of Truth, 153 Concord

NEW JERSEY

tic City—Temple of Truth, Central
Orange—Unity, 19 Washington
k—Unity Soc, Berwick hotel; Mrs H Stringer, 97 S 10th
ield—Unity Cen, Babcock bldg

NEW MEXICO

—May Schleifer, 321 N 4th

NEW YORK

lyn—Home of Truth, 333 Adelphi
o—Unity Soc, Hotel Statler; Meta 130 Rounds
ca, L I—Isabel U Bowman, 153-14 Ave
Rochelle—Unity Cen, 490 Main
York—Unity Soc, 11 W 42d; Bren- 's, 1 W 47th; Times Square Bk Sh, Bdwy; Nanna B Sutton, 42 W 129th
ster—Scrantom's Powers bldg; Unity , Powers bldg
ectady—Unity Soc, 1029 University pl
use—Carter, 155 E Onondaga
—Mabery-Goodwin School of Music, State

OHIO

—Unity Cen, Pythian Temple
n—Unity Cen, Harris Arcade bldg
nati—Unity Cen, 28 E 6th; New ught Temple Lib, McMillan and ndview
and—Christian Unity, Old Arcade; rch of Truth, Hotel Winton; Unity , Ten Thousand bldg
bus—Unity Cen, 80 W Starr
n—Unity Cen, Fine Arts bldg
ton—Unity Temple, 112 Elvin
ernon—Staunton, 15 N Mulberry
n—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

gee—Unity Cen, 210½ W Bdwy
oma City—Unity Cen, Baltimore g; Unity Home of Truth, Arcade bldg
lgee—Mrs G F Wyvell, Okmulgee bldg
—Unity Reading Rm, Commercial bldg
B M Wilson (colored), 511 E shall

OREGON

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Cen, Reed Hotel
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut; Carrie L Steinmetz, 900 N 63rd
Pittsburg—Unity Cen, 435 Penn
Wilkes Barre—Alice Sadler, 57 Terrace

TENNESSEE

Chattanooga—Cen of Prac Christianity, Memorial auditorium
Memphis—Unity Cen, 148-50 Court
Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Cen, Worth bldg
Houston—Unity Cen, New Majestic bldg
San Antonio—Unity Cen, Maverick bldg

WASHINGTON

Seattle—T Ostlund, Arcade bldg; Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Bookmart, 622 Pike; Unity Soc, White-Henry-Stuart bldg; Alice L Ruth, 527 Eastlake; Truth Cen, Shafer bldg
Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th
Tacoma—Unity Cen, 932½ Bdwy; Walsh, books, 1317 Pacific
Yakima—Church of Truth, 2d and B sts

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise; Unity Cen, 253 Washington bldg
Milwaukee—1st Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg
Brisbane—Unity Cen, Albert House
Melbourne—New Thought Cen, Nat'l Bank Chambers
Perth—Albert & Sons, 130 Murray
Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Cen, 161 Castlereagh

CANADA

Calgary—Unity Cen, Mackie blk
Edmonton—Unity Cen, 10576 104th
Montreal—Unity Cen, 1419 Drummond
Moose Jaw—Unity Cen, 73 High W
Ottawa—New Era Cen, 297 Elgin
Regina—Unity Cen, Westman Chambers
Saskatoon—Unity Cen, Canada bldg
Toronto—Unity Cen, 765-A Yonge
Vancouver—Unity Church of Truth, 641 Granville; Truth Cen, 6171 Fraser
Victoria—Unity Cen, 739 Yates
Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, Furby at Westminster

CUBA

Havana—W R Grizzell, Pasaje C, Entre 4 y 5 Reparto Buena Vista

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Liverpool—Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

SOUTH AFRICA

Johannesburg, Fairview—Unity Book Depot, 66 Grace

What Do You Expect?

Do you ever wonder why it is that you just manage to "get by" and never have anything left over? With a cup could you dip more than a cupful of water from the spring? Your supply is measured by your expectation. Increase your faith; expect abundant supply, and it will come.

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Silent Unity gives prayers for your success while you are using a Prosperity Bank. A prayer is sent to you to use daily in cooperation with Silent Unity. Use the Bank seven weeks, dropping in a coin each day, and then send us your savings, together with the names of friends whom you wish to receive subscriptions for *Unity* magazine. For two subscriptions save $3. A blank is attached for your convenience.

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City ..... State .....

U—9-30

News of the New

Christmas Cards

Unity greeting cards for Christmas, 1930, have been chosen with care. We have selected entirely new cards, in box assortments of fifteen cards each, no two alike. These cards are attractively designed, and the greetings, which were contributed by Unity workers, are especially pleasing and appropriate. Order your cards early. We know that you will like our cards, and that you will want to order more. Price, $1 a box.

Creed of the Dauntless

This new book, by F. B. Whitney, scarcely needs an introduction. The author is known to the public through his writings in *Unity Daily Word;* in fact, it was at the request of his readers that he has prepared in book form special articles and poems that have appeared in the *Daily Word* magazine. His book has a message of courage and inspiration for the student of Truth. A cloth-bound book, price $1.

The Science of Food and Cookery

And now—the new vegetarian cook book, *The Science of Food and Cookery,* by H. S. Anderson, food expert and dietitian. This book is more than a collection of vegetarian recipes; it is a treatise on foods and nutrition as well. It solves the ever present high cost of living, and should occupy a unique place among books of its kind. It comes in a rich, substantial cloth binding, and is priced at $2.50.

RISE UP AND SAY

The trouble I think with us all,
Is the lack of high conceit.
If each man thought he was sent to this spot,
To make it a bit more sweet,
How soon we could gladden the world,
How easily right all wrong,
If nobody shirked and each one worked
To help his fellows along.
Cease wondering why you came.
Stop looking for faults and flaws;
Rise up today in your might and say,
"I am part of the first great Cause!
However full the world,
There is room for an earnest man;
It had need of me, or I would not be;
I am here to strengthen the plan."

—*Ano.*